

REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 5th December 1908.

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(1963)

I.—FOREIGN POLITICS.

THE *Namai Muqaddas Hablul Matin* [Calcutta] of the 23rd November says that Persia is the only country which can boast of her revolutionaries having as yet protected

NAMAI MUQADDAS
HABLUL MATIN,
Nov. 23rd, 1908.

Foreign subjects in Persia. the life and property of the foreign subjects amidst all the bloodshed and havoc in the country. Russia must naturally deny the statement in order to justify her siding with the Shah and bringing down her forces into Persia under the pretext of protecting the life and property of her own subjects there. It appears that Russia's object is to obtain some concessions in the country from the Shah by bringing the reform party at Tabriz under his control and failing it, to put down the rebellion in Azarbaijan with the aid of 400 Cossacks. But we fear that this conduct of the Russians will be a sufficient excuse for the National Assembly to withdraw the protection guaranteed to the representatives and the ambassadors of the different Powers. Moreover all other Powers, especially Turkey, would follow the example of Russia in bringing down their forces into Persia under the same pretext, viz., the protection of their own subjects. It behoves Russia to consider the serious situation in Persia and refrain from carrying out a policy which would certainly lead to protracted bloodshed caused by animosity between the Muhammadans and the Russians living near the Caucasus and the borders of the Caspian Sea.

We hope that Russian statesmen will do all they can by way of non-interference in strengthening the union between Persia and Russia and securing the good-will of the Persians, who in their present civil strife have protected the foreigners so far.

2. In regard to the Transvaal Indian question, the *Sandhya* [Calcutta] of the 24th November, while conceding the reasonableness of the contention that the exclusion of

SANDHYA,
Nov. 24th, 1908.

The Transvaal question. Indians from the British Colonies is necessary in order to keep up the purity of the European blood, writes that the English made a mistake in assuring the Indians that as British subjects they had the same rights as the British-born. The time now has come when they must speak out their feelings in the above matter or withdraw their old high-sounding professions. If the English speak straight now, they will incur the enmity of Indians; while if they withdraw their old professions, they will incur enmity all the same. Who knows if this affair may not make Hindus and Musalmans in India one?

3. The late Mr. Gladstone, writes the *Mihir-o-Sudhakar* [Calcutta] of the 27th November, made a great mistake as regards his policy towards Turkey, and so great was his

MIHIR-O-SUDHAKAR,
Nov. 27th, 1908.

Turkey and Austria. racial hatred for the Turks that he never said anything in praise of their country. We are happy to find that Turkey's old friend Britain has now seen through this mistake, and is siding with Turkey in her present troubles with Austria. We ask our readers to boycott Austrian goods, as our Moslem brethren all over the world have done.

4. Referring to the instructions of the late Empress of China to her

HINDI BANGAVASI,
Nov. 30th, 1908.

Dalai Lama on Tibetan affairs. Ministers that they should consult Dalai Lama on all subjects relating to Tibet, the *Hindi Bangavasi* [Calcutta] of the 30th November asks if the English will tolerate this being done, considering that the Lama is not on good terms with them.

II.—HOME ADMINISTRATION.

(a)—Police.

5. The following is a full translation of a letter which appears in the *Mihir-o-Sudhakar* [Calcutta] of the 27th November:—

MIHIR-O-SUDHAKAR,
Nov. 27th, 1908.

Alleged oppression of Musalmans by Hindus.

TERRIBLE OPPRESSION ON MUSALMANS BY HINDUS OF THE "BANDE MATARAM" PARTY.

On Thursday the 30th Aswin last a meeting was held on the occasion of *Rakhi Bandhan* at the market-place of the village of Singia, within the

Narail Subdivision (Khulna district). The local Hindu and Musalman dealers in fish and milk came to that market to make their purchases and sales according to their daily custom. Upon this the Volunteers spoke rudely to them and drove them away. They (the traders) are quiet men who live by cultivation, and so they went away to another place and began their purchases and sales. Upon this the noble-minded Naib of the local Narail *cutchery* asked them again to come to the above-mentioned market, because there was a chance of their (the Naib's employers) self-interest being injured. On their coming again and beginning their purchases and sales, the Volunteers kicked up a disturbance after some words had passed between the two parties (and) scattered their milk, fish, etc. A man even took out a knife and was about to murder them. Upon this a man held his hand down and so he could not commit the murder. Afterwards the Musalmans being suddenly excited, the heroes of the *swadeshi* fled in disorder. After this the Hindus went to the thana to lodge a complaint of looting against the Musalmans.

In the meantime Zanalai Moulvi Fasihar Rahaman Saheb, the Secretary to the Anjumans Rafikal Islam Association of Narikelbaria, happened to come to that place. The Musalmans were encouraged by this and made a statement at the thana as to the real incident. After this the kind-hearted and noble-minded Inspector came and took evidence, etc.

In these parts the Hindus are powerful in every way. They are zamindars, they are talukdars, they are money-lenders, they are educated and well-to-do. In these circumstances I hope that the kind-hearted Government will take special care that the weak Musalman community may not be oppressed, harassed and persecuted by the powerful Hindus.

Correspondent—Sekh Haibar Rahaman,
Village—Ghoshgati, P. O. Bunapati (Jessore).

HOWRAH HITAIISHI,
Nov. 28th, 1903.

6. The *Howrah Hitaishi* [Howrah] of the 28th November is amazed at the action of the Mymensingh authorities in prohibiting a jatra performance of *Sambhu*

Nisambhu Badh—a piece based on the Chandi portion of the Markandeya Puran, which sings the praise of a Hindu goddess. Such an act constitutes an act of direct interference with the Hindu religion.

DAILY HITAVADI,
Dec. 1st, 1908.

7. Referring to the acquittal of Sashibhusan Ray and Hridaynath Ray of Khulna who were prosecuted on a charge of murder, the *Daily Hitavadi* [Calcutta] of the 1st

December writes:—

The Judge and the jury were of opinion that the prosecution witnesses, and the Sub-Inspector of police who was in charge of the prosecution, had got up a false case. The Judge has ordered the prosecution of this Police officer, and if he is really found guilty, he will perhaps be punished. But what is the adequate punishment for those who are entrusted with the charge of keeping up the country's peace, whose acts in connection with a case are never questioned by the Government until the case is decided, and who in spite of all this try to persecute men by dishonest means, arrest people indiscriminately in order to get hold of the guilty man, do not even hesitate to get up false evidence for sending a man to the gallows? If keepers of the peace are found breaking it, they ought to be punished more severely than ordinary men are if they are guilty of a similar offence. It is always difficult to prove the misdeeds of the police, and people therefore do not dare to make any complaint against them. If proved guilty, policemen ought therefore to be very severely punished. It is being proposed to vest the police with additional powers (many think it is despotic powers), and hence we say all this; or else there is nothing to make the Khulna Police objects of our antipathy.

(b)—Working of the Courts.

PRABHAT,
Nov. 25th, 1908.

8. The *Prabhat* [Calcutta] of the 25th November writes:—

The Nowshera case. Mr. Clarke of Nowshera, Punjab, had the necessity of borrowing some money on a note of hand from one Abdulla, a tailor. The latter wrote a post-card to Mr. Clarke demanding payment, and Mr. Clarke went up to the Magistrate to get the tailor punished for his audacity. Mr. Clarke was not required to pay even Court

fees, and the tailor was brought in handcuffed. On producing the hand-note given by Mr. Clarke, the tailor was proceeded against on a charge of defamation, and all expenses for the prosecution were met from public revenue. The tailor appealed to the Punjab Chief Court, with the result that all proceedings against him were quashed by Mr. Justice Robertson. The paper sarcastically concludes, that perhaps the Punjab Government will make arrangements for promoting Mr. Clarke and the Magistrate of Nowshera, and send for Mr. Justice Robertson at the Simla Hills.

9. Referring to the same case, the *Basumati* [Calcutta] of the 28th November writes:—

BASUMATI,
Nov. 28th, 1908.

Magisterial irregularity in the Punjab.

We are accustomed to Magisterial vagaries and *sulum* in this country, but the present example

is unrivalled.

10. After drawing attention to the warrant issued by the Deputy Collector of Sialkote for the arrest of a Muhammadan tailor who had demanded payment of his

BHARAT MITRA,
Nov. 28th, 1908.

Partial justice.

dues from Quarter-Master Sergeant Clarke, who denied the dues and brought a defamation suit against the former, the *Bharat Mitra* [Calcutta] of the 28th November observes:—

Who would, after reading the proceedings, help the conclusion that the Deputy Collector has shown undue partiality?

11. The *Hitvarta* [Calcutta] of the 26th November draws the attention of its readers to the disparity between the punishment of Mr. Press of Simla, Mr. Davis of Delhi and the

HITVARTA,
Nov. 26th, 1908.

Unequal punishment.

Nasick Engineer, and the enormity of their offences.

12. The *Howrah Hitaishi* [Howrah] of the 28th November hopes that Government will give up the idea, if it has any, of superseding the claims of Nawab Abdur Rahaman to the Chief Judgeship of the Calcutta

HOWRAH HITAIISHI,
Nov. 28th, 1908.

The Chief Judgeship of the Calcutta Small Cause Court.

Small Cause Court. Such an act of injustice on its part will make it impossible for Government any longer to delude the Musalmans of Bengal with false hopes.

13. The *Bangavasi* [Calcutta] of the 28th November says that Jugal Kanhar, who has been sentenced to death by the

BANGAVASI,
Nov. 28th, 1908.

The case of Jugal Kanhar.

Sessions Judge of Gaya on a charge of murder, deserves the mercy of His Honour the Lieutenant-Governor. One of the two assessors declared him not guilty.

14. Reference to the sentence of death now confirmed by the High Court passed by the Sessions Judge of Gaya on one Jugal for murdering his step-brother (an infant),

HINDI BANGAVASI,
Nov. 30th, 1908.

Gaya murder case.

notwithstanding the difference of opinion between the assessors as to his guilt, the *Hindi Bangavasi* [Calcutta] of the 30th November asks the Lieutenant-Governor to consider if the extreme penalty of the law should be passed in a case in which the assessors have differed in their verdict.

15. The *Hindi Bangavasi* [Calcutta] of the 30th November is pained to note that Mr. Justice Mitter is going to retire very

HINDI BANGAVASI,
Nov. 30th, 1908.

Mr. Justice Mitter.

shortly from his service, and asks if (the High Court) will have a Judge like him again.

(c)—Jails.

16. Referring to the refusal of the authorities to make over the dead bodies of Political offenders after execution to their relatives for disposal, the *Ratnakar* [Asansol] of the 28th November asks:—

RATNAKAR,
Nov. 20th, 1908.

Government orders on the disposal of the remains of Political offenders after execution.

Has Mr. Buchanan or Mr. Bompas thought over the question whether such refusal would not interfere with the religious rites of the people of India?

(d)—Education.

17. Referring to the case of Moulvi Ibrahim, who has filled the post of Inspector of Schools of the Burdwan Division with credit for a long time and has recently been appointed to the lower post of Assistant Inspector, the *Sanjivani*

SANJIVANI,
Nov. 26th, 1908.

Prospect of Bengalis in the Education Department.

[Calcutta] of the 26th November says that Hindus and Muhammadans can no longer aspire to the higher post, as Sir Andrew Fraser has ruled that only officers belonging to the Indian Educational Service will henceforth hold that appointment.

SANJIVANI,
Nov. 26th, 1908.

18. Referring to the decision of the Syndicate of the Calcutta University to abolish the law classes from the Cooch Behar College, the Bankipore National College, the Midnapur College and the Bhagalpur College, the *Sanjivani* [Calcutta] of the 26th November observes that the Syndicate cannot bear to see so many people earning their livelihood by the study of law, and is therefore bent upon abolishing the law classes on the pretence of providing superior legal training.

Those who qualify as Barrister in England are bound by no hard-and-fast rules as regards their legal studies. The Barristership examination too is very easy. Thus it is very easy to become a Barrister; yet the Syndicate is loth to permit students to become pleaders easily. The Syndicate is doing great mischief to the country. There is no knowing when the law classes in the Ripon, City and Metropolitan Colleges in Calcutta also will be abolished.

SANDHYA,
Nov. 26th, 1908.

19. The *Sandhya* [Calcutta] of the 26th November writes :—
The Senate has recently decided to abolish the law classes at the Bihar National College, Tejnarayan Jubilee College and Midnapur College. We know that the teaching in these colleges is superior to that in many colleges in Calcutta. The Tejnarayan College in particular is not a shop-keeping concern such as flourish in Calcutta and are left unmolested. Is Dr. Mankerji then afraid of exercising *zaburdusti* in Calcutta?

DAILY HITAVADI,
Dec. 1st, 1908.

20. Referring to the proposed reform of law colleges in Bengal, the *Daily Hitavadi* [Calcutta] of the 1st December writes :—

The Model Law College.
We heard before that private law colleges would not be abolished for the present, but would be allowed time to improve themselves. But we are surprised to find that the Syndicate of the Calcutta University have recommended the abolition of law classes in the Tejnarayan College of Bhagalpur, Bihar National College of Bankipur, and the Midnapur College. We ask, did the Syndicate give these colleges time to reform their law classes? Will the Syndicate let us know the reason why these colleges are to be deprived of their law classes? At the time when the Vice-Chancellor made the proposal of establishing a model law college, he said that those colleges which would prove competent to teach law after the time allowed them for reform was over, would not be abolished. But the Vice-Chancellor has not yet told us what are the tests of this competence, and yet these three colleges have been declared unfit for teaching law.

Let the University have a model law college, not only in Calcutta but also in every district. We have nothing to say to that. But if the Senators of the Calcutta University spend the public money and establish a law college in Calcutta, we will never be able to approve of that. They ought to see that the standards which they fix for private law colleges may not be something impossible for them to come up to. The Government can well afford to spend lakhs of rupees for establishing a model law college, but if private colleges are asked to spend large sums of money, they are sure to go out of existence.

HITAVADI,
Nov. 27th, 1908.

21. Referring to the decision of Government to send one student annually from Bengal to Europe, instead of two as at first announced, for instruction in technical arts, the *Hitavadi* [Calcutta] of the 27th November says :—

Government would have to spend Rs. 3,000 annually if two students were sent. It has, however, thought fit to make a saving by reducing the number to one, although the annual scholarship will now be Rs. 2,250. This niggardliness on the part of the authorities has grieved us. Technical education is now-a-days a most acutely felt *desideratum* in Bengal. Instead of spending a much larger sum on this head Government has actually cut down the expenditure. Do the authorities consider it a waste of money to spend on educational and other schemes of public utility? On the other hand we find that in the Alipore case Mr. Norton is reaping a golden harvest.

(1967)

22. Mahadev Saran Pandey of Balua, Saran, writes the *Bihar Bandhu* [Bankipore] of the 28th November, points out the very unsatisfactory condition of primary education in Bihar, want of proper accommodation being the most crying want of the Upper Primary and Lower Primary schools, and since the people have failed to raise funds which would entitle them to a Government contribution, suggests the imposition of a School Cess to be realised with Chaukidari-tax till the amount fixed by Government is raised. This tax the correspondent is certain would not be grudged by the people.

BIHAR BANDHU,
Nov. 28th, 1908.

(e)—Local Self-Government and Municipal Administration.

23. The *Sandhya* [Calcutta] of the 25th November complains generally that the convenience of Indian passengers is not generally looked to by the Calcutta Tramways Company, and then proceeds to put forward the following detailed grievances and suggestions :—

SANDHYA,
Nov. 25th, 1908.

- (1) Cars after renovation are first used on the Tollyganj [and Wellesley routes, and when they become rickety and are in sad disrepair are run on the Shambazar and Chitpur sections.
- (2) There is terrible overcrowding on the Shambazar and Chitpur routes specially at office time.
- (3) There is a necessity of a transhipment at Dalhousie Square to passengers travelling by the Shambazar and Chitpur cars whose destination is High Court.
- (4) The routing of Wellesley cars *via* Dhurumtollah Street instead of *via* Wellington and Bowbazar Streets is productive of inconvenience to Wellington Street residents, who are compelled to take transfer tickets.
- (5) The Shambazar and Chitpur trailer-cars jolt terribly.
- (6) There should be a reduction of the second class fair all round to one anna.
- (7) Kidderpore cars should be made to run up to Dalhousie Square, instead of halting at Esplanade, as Kalighat cars do.
- (8) Passengers from Cornwallis Street can travel to High Court or Esplanade for 5 or 6 pice, but to travel up to Sealdah or Howrah, the same distance, they have to pay transfer fares. This anomaly should be removed.
- (9) Drivers do not halt their cars at the stopping stations regularly, specially after 8 P.M.

24. The *Sandhya* [Calcutta] of the 30th November publishes a letter from the Business Manager of the National Theatre, Calcutta, urging that the closing hour for theatres in this city should be fixed at 2 P.M., instead of 1 P.M. It is pointed out that the theatres have since the introduction of the one o'clock rule, failed to attract visitors from the mufassal, which do not know where to spend the night after the performance is over. Further as, consistently with the convenience of office-going people who form the majority of theatre-goers, no performance can begin before 9 P.M., five-act plays have to be mutilated in order that they may be performed in the course of the four hours between 9 P.M., and 1 P.M. This is a great disadvantage from the artistic point of view. Lastly the system of closing at 1 o'clock has led to a practice having grown up of many of the audience spending the remaining hours of the night in undesirable places to the detriment of their health and morals.

SANDHYA,
Nov. 30th, 1908.

(f)—Questions affecting the land.

25. The *Prabhat* [Calcutta] of the 25th November notices the indigo disturbances in Bihar, and makes a special mention of the case of Babu Radhamal with whom poor raiyats deposited subscription money for defending themselves in the trials

PRABHAT,
Nov. 25th, 1908.

they are now undergoing. The writer concludes by observing that the agriculturists do not know what a newspaper is. So if there be discontent among them, would not the local officials, the paper asks, be responsible for it?

HITVARTA,
Nov. 26th, 1908.

26. Referring to the disturbances in Champaran and the indifference of the officials to listen to the complaints of the raiyats the *Hitvarta* [Calcutta] of the 26th November asks if making the planters so powerful would not stand in the way of maintaining peace in the country.

SANDHYA,
Nov. 26th, 1908.

27. The *Sandhya* [Calcutta] of the 26th November suggests that Government should institute an inquiry into the causes of the Champaran disturbances, not by a special single officer, but by a commission of which the Maharaja of Darbhanga should be a member.

HITAVADI,
Nov. 27th, 1908.

28. Referring to the facts elicited by the cross-examination of witnesses in the case against Sital Rai now being tried in the Bettiah Subdivisional Magistrate's Court, that the raiyats have been made to suffer loss by being compelled to grow indigo and sugarcane by the European planters, and that the raiyats submitted a petition to the Subdivisional Officer detailing their grievances, the *Hitvadi* [Calcutta] of the 27th November writes:—

If the above account is true, it must be admitted that the Bettiah cultivators have a just grievance. We do not know why, under the circumstances, the authorities are conducting the case at the public expense. Besides, there is another curious circumstance. It is said that the Subdivisional Officer entrusted the inquiry into the truth or otherwise of the complaints of the raiyats to the local owners of indigo factories. We are unwilling to believe that such a thing can be true. If, however, it should be found to be true, nothing can be more disgraceful than this. It is preposterous to entrust the very men with the inquiry who themselves stand in the place of the accused. We do not know why Government is still indifferent in the matter. The illiterate cultivators are not political agitators, nor are they rebels. Why, then, are the officials so much displeased with them?

BIHAR BANDHU,
Nov. 28th, 1908.

29. The *Bihar Bandhu* [Bankipur] of the 28th November has the following:—

Terrible situation in Champaran.

The doings of the indigo planters and the raiyats have caused trouble not only to the people of Champaran but to Government too. Seeing the Bihar papers express their views in a half-suppressed tone the Calcutta Journals, viz, the *Bengali*, *Amrita Bazar Patrika*, the *Bharat Mitra*, the *Hindi Bangavasi*, the *Hitvarta*, the *Basumat* and others have reported the truth without hesitation in hope that Government will try to remove the grievances of the simple, helpless and mute Pihari raiyats, due regard being paid to the complaints of these raiyats.

From the information placed at our disposal we believe that the raiyats of Bettiah do not mean to create any disturbance or mischief nor have they any complaint against the Government. What they really want is that their grievances should be redressed, so that they may enjoy uninterrupted peace to which they are accustomed without having any occasion for them to come in conflict with the indigo planters, and that both may go on doing their work without a hitch.

The whole dispute hinges on the low prices offered by the planters for sugarcane, to which the raiyats can by no means agree in face of the necessities selling at such high prices as are ruling at present. If the Government would, previous to posting punitive police, etc., show to the people the way by which they could sell sugarcane at a cheap rate, there would be no occasion for a quarrel between the planters and the raiyats.

We therefore pray Government to devise some better method of putting an end to the present feud between the planters and the raiyats.

Rumours are afloat that the raiyats are sending away their family and children into the Nepal territory and elsewhere, and are themselves deserting the scenes of this trouble; we therefore repeat that a Commission consisting of officials and the representatives of the people should be appointed to look into the matter. The accounts that we are receiving from Champaran are full of horror. It would make an adamant heart melt with pity.

30. While giving a translation of the reports on the indigo disturbances in Bettiah as published in the *Amrita Bazar Patrika*, the *Bengali* and the *Statesman*, the *Hindi Bangavasi* [Calcutta] of the 30th November prays the officials to make such arrangements as would not lead to the annihilation of the poor, helpless raiyats of Bihar.

HINDI BANGAVASI,
Nov. 30th, 1908.

(h)—General.

31. Under the heading "The fire of oppression at the India Press has burst into a flame," the *Ekata* [Howrah] of the 23rd November writes:—

EKATA,
Nov. 23rd, 1908.

The discontent in the Central Press. Considering how the oppression at the India Press is increasing day after day, it does not seem possible that the native printers will be able to work there for a long time. The Superintendent should have recommended that the just prayer of the printers for better pay and allowance should be granted. But he had some wire-puller behind who persuaded him to report to the Governor-General that the necessary revision of the pay and allowances of the employees of his office has been made, and the question ended there. But should not the authorities have taken care to consider that the men would never have renewed their prayer if their grievances had been removed? It is not yet too late for the authorities to enquire and arrive at the truth. It is when the question of the pay of the printers comes for consideration, that the authorities find it difficult to open their purse-strings. But they spend money without any reserve when Europeans are concerned. The two newly-appointed boy-supervisors on large salaries are totally worthless and are mere tools in the hands of the foremen. The foremen have been made the arbitrators of all complaints in the Press. This arrangement has greatly increased the discontent in the Press. We therefore ask the Superintendent to be careful so that he also may not be reduced to the plight of Mr. Ross.

32. The *Sanjivani* [Calcutta] of the 26th November asks, what will the people say when they hear that Sir Andrew Fraser has not thought fit to extend his mercy to Babu Durga Charan Sanyal, although hundreds of eminent men petitioned His Honour on behalf of the unfortunate man? This is what they call justice?

SANJIVANI,
Nov. 26th, 1908.

33. The *Daily Hitavadi* [Calcutta] of the 28th November is sorry to find that the Government is not prepared to come to any final decision regarding Durga Charan Sanyal until he has been under medical observation for six months. Sir Andrew Fraser, writes the paper, would have earned the hearty blessings of the people, if he had restored the poor old and grief-stricken man to his family.

DAILY HITAVADI,
Nov. 28th, 1908.

The appointment of Dr. Rashbehary Ghosh as Law Member to Government.

Mukerji.

34. The *Pratihar* [Berhampore] of the 27th November is glad to hear that Dr. Rashbehary Ghosh will be appointed as Law Member to the Government's Council, instead of Justice Asutosh

PRATIHAR,
Nov. 27th, 1908.

35. The *Bharat Mitra* [Calcutta] of the 28th November gives in its own language a substance of the opinions expressed by Sir Henry Cotton, Mr. Nevinson, Mr. Ghokale and Bepin Chandra Pal on the King's Message.

BHARAT MITRA,
Nov. 28th, 1908.

36. In an article under the heading "Rising and setting," the *Sandhya* [Calcutta] of the 28th November writes:—

SANDHYA
Nov. 28th, 1908.

Sir Andrew Fraser and Sir Edward Baker.

Sir Andrew Fraser, the Lieutenant-Governor of Bengal, is now a setting sun. He will on Monday next make over charge to another and bid his last farewell to this country. The labours of the last five years have worn him out, and languor has shorn him of some of his brilliance. But the devotion of his friends and devotees envelops him in its crimson glow, which, however, will soon disappear amidst the surrounding gloom. Lieutenant-Governor Fraser has done his day's work and will now set. On the other hand, Sir Edward Norman Baker

is a rising sun amidst the cool transparence of the dawn bringing with him many a fresh hope, many an assurance for the future.

I am *Sandhya* (i.e., evening). I am present both at the time of rising and at the time of setting. So I will offer my farewell to the one and welcome to the other.

By studying the policy of British administration in India, I have understood that it is not an affair directed by human despotism, but only a huge machinery. Inside this machinery every official, high or low, is going on doing his allotted duty. The tiniest wheel or the smallest screw of this machinery is as important to it as the large wheel or the huge piston. There is no sense of high or low rank in this, no consideration for individual will and antipathy, or sense of right and wrong. All that there is is fixed duties and their execution and consequences. Hence in this affair there is no judging of good and evil, nor does anybody care for praise and censure. This machinery does not belong to any individual but to the English nation. It is not by a single (English) individual, but by the entire nation that this machinery is worked.

The Lieutenant-Governor, Sir Andrew Fraser, was for five years a tool, as it were, in this administrative machinery, which is disinterested, hard and feelingless, and he has done his allotted work. This instrument has to be changed every five years, and so he is departing, and in his place a new man is coming to act as an instrument. He cannot be held personally responsible for all the incidents that took place in the administration of Bengal during the last five years, for he was only an agent. He who worked with his help is to us like a cloud, and is intangible, without form and without decay. In fact, taking a cool-headed view of the matter, we must admit that we cannot blame Lieutenant-Governor Fraser for the last five years' administration of Bengal. But just as an unfortunate woman, who has lost her only son by drowning, is overcome with grief and abuses Providence, so we have so long alleviated our grief on account of the partition of Bengal by abusing Lieutenant-Governor Fraser. The fault is not ours, the fault is not Lieutenant-Governor Fraser's. Such a thing is bound to take place if one is born as a man and remains under the policy of Indian administration. We are not ashamed of this. Perhaps Lieutenant-Governor Fraser is not very sorry either.

We and Lieutenant-Governor Fraser have never lived together. If we have seen him once or twice, it has been from a distance. Hence we cannot say what sort of a man he is. But this much we have understood, that he is going away after finishing his duties according to the instructions of his masters; for at the time of his departure he is receiving the applause of his own countrymen. If those to whom belongs this vast machinery of Indian administration and for whom the Empire of India exists have praised the Lieutenant-Governor, then the feeble voice with which we, a subject-people, censure him does not do anybody any harm. Idle praise is not bad, but groundless censure shows ignorance. We will not, therefore, praise Lieutenant-Governor Fraser nor censure him.

Sir Edward Baker is an official whom we know and understand, for we have seen him in many different phases of life. From the first manhood of his life to the close of middle age, he has passed his life in Bengal among the Bengalis. We know him to be an intelligent and wise official. So we must say that he knows the Bengalis and understands their nature. Hence his arrival will not give rise to any feeling of misgiving or fear in us. We know indeed that he is coming as a mere tool, we know that he will act mostly as an agent and add to the splendour of the *musnud* of Belvedere, we know that the period of his stay is five years, and we know also that even if he wills it, he cannot give us the moon. But he is a friend whom we know, and so notwithstanding all this we are hopeful and overjoyed.

Indeed, we have never begged the moon of any Englishman. We are fatalists, we know how to depend on fate and can do so; it is forbidden us to beg anything. We do not ask anything of Sir Edward Baker, nor will we ever do so. Sir Edward Baker knows the Bengalis and understands their nature. He will be able to treat the Bengalis after their own fashion, and he will be able to talk nicely to them. And it is for this reason that we are so

hopeful. We know very well that nobody's wants can be fulfilled by man's gifts, and that nobody's distress can be removed by any one except God. So we will not tease Sir Edward Baker with idle importunities. What we want

* When Radha's attachment to Krishna was censured by her people, and her conduct was denounced as unbecoming a virtuous woman, Krishna feigned illness and came to treat himself by assuming the form of a physician. He took a pot with a thousand holes, and told all the assembled women that whoever was chaste among them should go to the Jumna, fetch water in that pot and give it to Krishna to drink. He also told them that unless this was done, Krishna would not recover. All the women failed in the attempt, and at last Radha took up the pot and brought it filled with water, and thus established her spotless character.

is a man who has the patience to listen to our endless tale of woe. Sir Edward Baker, we think, has that patience. We think he will now and then be able to show us some sympathy by saying "Ah." Has not his twenty-five years' service in Bengal taught him to sympathise with the Bengalis? We should think that he has learnt to do so. Hence we say "Come, Lieutenant-Governor Baker; in every home in Bengal the people are heaving warm sighs, come and stand before us. You will not be afraid to visit all our homes, you will not be ashamed to speak to us one and all. When you come, the Bengalis' disgrace will be removed. Show how the Jumna water of love is to be taken in a pot which has a thousand holes,* and how it is to be drunk as a delicious beverage.

It is in this hope that we welcome you to-day,

and wait your arrival."

37. The following is a full translation of an article under the heading

"The new Lieutenant-Governor."

"The new Lieutenant-Governor," which appears in the *Daily Hitavadi* [Calcutta] of the 1st December:—

DAILY HITAVADI,
Dec. 1st, 1908.

The period of the administration of Sir Andrew Fraser, who used to receive his inspiration from Lord Curzon whose disciple he was, and who was the last (Lieutenant-Governor) of the Subah of Bengal and the first Lieutenant-Governor of a slice of Bengal, has to-day come to an end. His part on the political stage of Bengal has come to a close. He who a few years ago triumphantly ascended the *musnud* of Belvedere, has vanished like an extinguished luminary. Though Sir Fraser's devotees are collecting heaps of money and making preparations for putting up his statue in Bengal, the memory of his administration will for ever remain lodged like a shaft in the hearts of Bengalis. Never yet during the time of any other Lieutenant-Governor has such severe distress fallen to the lot of Bengalis as the mental agonies they have suffered in Sir Andrew's time.

The devotees, however, who are charmed with Sir Andrew Fraser's accomplishments cover the path he will depart by with heaps of flowers smeared with sandalwood-paste, but the entire Bengali people has not been able to bid him farewell with a joyful heart. Every one indeed has a rising and a setting. Sir Andrew Fraser arose with a golden splendour upon the political peak of Bengal, he has to-day set like a comet whose brightness has become dim. Go then, Sir Andrew Fraser, rest in the peaceful lap of your own country taking with you the memory of your administration; the Bengalis when they remember your name will always with sorrowful hearts heave long sighs.

Sir Andrew has bid farewell, and simultaneously with his departure Sir Edward has arisen like a bright luminary in the sky of Bengal's fortune. We are to-day welcoming him with a joyful heart to the *Musnud* of Bengal. We are joyful and hopeful to find him appointed to the post of Lieutenant-Governor of Bengal. Sir Baker knows the Bengalis, the secret of the Bengalis' soul, the Bengalis' [The printing in the original is illegible here] is not unknown to him. We also know him, and therefore, finding him seated on the *musnud* of Bengal to-day we are welcoming him cordially and with hopeful hearts. May he shed nectar on the burnt (and) lacerated carbuncle of the Bengali's heart, on his advent may the terrific mass of the clouds of revolution disappear from the political sky of Bengal.

Who will not admit that Sir Edward has taken over charge of the administration of Bengal at a very bad time, and that he will have to undertake the solution of various sorts of complex problems? But it is danger which is a test of strength and greatness. We hope that Sir Edward Baker will pass through the test successfully, earn fame, and become the object of the people's respect and love, for he has great experience regarding Bengal and he is a

powerful and strong-minded official. Considering the present times, the administrative problem of Bengal will not be solved except with firmness, coolness and liberalmindedness. Hence on the first day of Sir Edward Baker's administration we are respectfully reminding him of his serious responsibility.

The first thing after sitting on the *musnud* of Bengal Sir Edward will have to feel the want of money specially. Thanks to Sir Andrew Fraser's administration there will be no surplus money left in the Government Treasury of Bengal. This is a palpable result of Sir Andrew's administration of Bengal. Such an incident has not taken place in Bengal for a long time. Though Sir Andrew resolved upon the reform of various departments of the administration, the resolution was not carried out for want of money. Sir Edward Baker will have to solve this problem of money. Sir Edward Baker gave evidence of his competence in solving the problem of money during the time when he was the Financial Secretary in the Bengal Legislative Council. His previous experience will no doubt be of help to him in solving the problem of money. Besides, the solution of important problems such as the improvement of Bengal villages, the clearing of the silt of stagnant rivers, the improvement of the health of the people of Bengal, who are sorely harassed by malaria, etc., require money. But considering the way in which the number of deaths is increasing in Bengal day by day, and the way in which the villages have become the sporting ground of diseases, Lieutenant-Governor Sir Edward Baker will have to put forth a strong effort for the improvement of the sanitation of Bengal.

The present unrest in Bengal is the most serious problem. We hear that Sir Edward has considered about this unrest fully, and has also formed his own opinion regarding the cause of the unrest. It is one thing to express an opinion on a certain matter, and another thing to come down into the field of activity and make arrangements to meet the situation. We hope that as regards the suppression of the anarchy in Bengal Sir Edward will not be led away by the counsel of tale-bearers. Considering the way in which events are crowding upon one another, Sir Edward Baker will have to show special coolness and firmness in order to put a stop to this unrest. We do not think that this unrest will be rooted out simply by following a harsh, repressive policy; the rulers should in the present times have to be "harder than even thunder itself and (yet) milder than flowers." Along with a terrible ruling power

*The heavenly river.

the current of a Mandakini* of sympathy and love for the people will have to be set flowing. We hope that Sir Edward Baker will be able to become the object of the respect and blessings of all classes of people by giving evidence of true greatness and talent at this time.

SANDHYA,
No. 30th 1908.

38. The *Sandhya* [Calcutta] of the 30th November publishes a letter over the signature of one Tinkari Mukerjee alleging the following to be the causes of the recent strike of the employes of the Cossipur Gun Factory:

(1) The personal unprovoked illtreatment of the workmen by their European superiors, cases of this nature having occasionally come before the courts.

(2) A new rule insisting on the workmen commencing work at 7 A.M. and leaving it at 6 P.M. — a rule specially hard upon such of the employes as come from a distance.

(3) Their pay is less than that of employes in private factories.

(4) The non-observance at this factory of rules laid down by Government for observance in private factories.

(5) The replacement of certain Indian workmen by Europeans thrown out of work by the recent cotton strike in Lancashire. This item is stated by the correspondent to be a rumour of the truth or otherwise of which he is ignorant.

III.—LEGISLATION.

BANGAVASI,
Nov. 28th. 11108.

39. The *Bangavasi* [Calcutta] of the 28th November reports that a large meeting of Hindus recently held at Le hire Serai in the Darbhanga district unanimously opposed the Public Charity Accounts Bill of the

Opposition to Dr. Kashibehari Ghose's Bill.

Hon'ble Dr. Rash Behari Ghose. The Sanyasi Sabha of Benares and the Bharat Dharma Mahamandal have also opposed it. Are the authorities after this disposed to discuss the Bill in Council.

40. Referring to the meetings held at Laheria Sarai and several other places for protesting against the Charity Endowments Bill now before the Legislative Council, the *Hindi Bangavasi* [Calcutta] of the 30th November asks if even now this Bill will not be dropt.

HINDI BANGAVASI,
Nov. 30th, 1908.

The proposed Charity Endowments Bill.

VI—MISCELLANEOUS.

41. The *Sandhya* [Calcutta] of the 23rd November writes:—

SANDHYA,
Nov. 23rd, 1908.

"Our present." We have addressed a good many remarks to the English, our ruling race. We cannot say if we have said good things or bad, but we have unhesitatingly spoken out whatever has occurred to our minds from time to time. We understand quite well that what we said occasionally was not agreeable to our rulers, but we also understand that our opinions, our praise or censure, have not turned the British system of Indian government a hair's breadth either way. On the other hand we have addressed a good many remarks to our fellow-countrymen as well. We do not know whether what we said ever brought about any change in the dispositions of the people of the country, at any rate we have got no manifest evidence to that effect. All the same, however, we feel disposed to talk to our countrymen of our common country. No matter whether or not they listen to and act on what we say, they are ours and we are theirs, so we have a right to pour out all our thoughts into their ears.

We have no desire to initiate any one into the patriotic creed by talking to him of the past glory of our race and tickling him at the arm-pits. There is no harm if they who can eat their fill, morning and evening, who can remain satisfied with little, in their shady seat under the banyan tree, recall the glories of the past. But they who are compelled to fast 15 days out of the month, who, on getting out of their beds every morning pass the entire day in anxious thought about their livelihood, can have naturally no leisure to think either of the future or the past. Perhaps they ought not to harbour such thoughts at all. Why then do we think such thoughts occasionally? The reason is that many of us believe that our present subject condition is the cause of all our woes. We try to lighten the load of our present sorrows by thinking of our past joys; recalling our past glories, we try to forget our present sorrows in expectation of future happiness. But the time to build castles in the air is past, perhaps the leisure to do that is no longer available. For this reason it seems to us that if from an analysis of the present situation we can get to know the truth, probably by the application of some measure of self-help, we may partially at least alleviate our present sorrows. If we can do nothing more, we can have a change of shoulders even though we remain bound tightly in coils, we may go to sleep after changing our position once. That is why, leaving aside every other topic, we engage in discussing the present.

Let us premise at the outset that what we shall say applies to the Bengali-speaking population of Bengal proper and to the Bengali "Babu" class. For excepting this class, we have no direct and full knowledge of any other. Our words shall apply with particular force to those amongst the Anglicised Bengali, who assume English airs and have accepted service under the English. We as a people are in great sorrow, a sorrow which has an intensity probably felt by no other people in any country. This sorrow we have partly brought on ourselves by our own acts, and it is partly the outcome of our fate. That which we suffer through our fate may not easily be got rid of, inevitable sorrows may be worked off only through patiently putting up with them. It is useless therefore to discuss them. For example, the rulers of our country, the English, are at once rulers and merchants. According to the tenets of our *shastras*, when a king engages in trade, dire poverty and sorrow inevitably come on the people. So we have to say that this sorrow we have not incurred through any of our acts in this life. We are born in India now because of sins committed in a previous birth. The results of this we must put up with,

there is no help for it and in fact it, is a thing which should not be discussed at all.

Turning now to the sorrows we incur by our own actions, our idea is that half of the immense burden of our present woes is due to the stupidity of men who bring sorrows on themselves by their own acts and then lament the misery they suffer from in consequence. A large measure of these sorrows might perhaps have been avoided with a little thoughtfulness. The stupidity we have just spoken of we show in two things—(1) in trying to stir out of the limits proper to a conquered subject people, and (2) in not stopping short simply at stirring out of those limits, but, leaving the old refuge of the paternal roof, in having madly rushed after the delusive golden deer of kingly luxury and so unknowingly come into a deep forest. No man must forget his own condition. As soon as he does this, his mind gets full of unrealisable ambition. This is a serious misfortune to a man. A frog as well as an elephant is a quadruped. But the frog gets into trouble, if forgetting its condition and capacities it tries to act as the elephant does. Sita might have been a princess and queen before, but in the Panchabati grove, she was a female hermit, so she should not have aspired after the golden deer. But she did aspire and not only that, she sent Ram Chandra to the deepest forest. Subsequently apprehending possibility of trouble to him, she sent Luxman her sole protector in search of him. And lastly through another fit of womanly weakness, she stepped out of the boundary laid down and so was abducted. The sorrow caused by Sita's abduction was not to be removed except by the killing of Ravana, and that was a work which was arduous even for Ram Chandra, incarnation of Vishnu as he was.

This is the condition we also exactly are in. Stepping out of the boundaries of our religion and our society, we sought to make for the luxurious golden mansion of Europe. In the meanwhile the Laxmi (the presiding goddess) of the country and the race has been abducted, and we have come to know of this abduction now. On the day on which we returned to our own home, and wished to live under our old paternal roof, we came to realise that the presiding deity of our country and our race had left us. To lament is now vain. Be like Ram Chandra, take brother Lakshman with you and try to make men of the monkeys. Then will the presiding goddess of the home return. If you cannot achieve this difficult task, commit suicide. You must be whole-hearted in your devotion to one object like Ram Chandra, and have brothers like Lakshman: if these are done, it may be possible to cross the sea with the assistance of monkeys.

BANKURA DARPAN,
Nov. 23rd, 1908.

42. Let the guilty be punished, writes the *Bankura Darpan* [Bankura] of the 23rd November, but if measures are taken for the punishment of boys indiscriminately, a tremendous protest will be made. The fact is that the proposed laws for the trial of anarchists, a further increase of the powers of the police, will do great mischief to the country. The police, as well as unruly boys, equally stand in need of correction. The writer believes that if the existing laws are administered with discrimination, all will be right in a short time; but the proposed laws, if passed, would not succeed better.

PALLIVARTA,
Nov. 24th, 1908.

43. The *Pallivarta* [Bongong] of the 24th November deprecates the undertaking of fresh legislation to cope with the situation which has arisen since the assassination of Inspector Banerji and the similar attempt on the Lieutenant-Governor and urges an enquiry into the causes of the present disease if its cure is to be effected.

SANDHYA,
Nov. 24th, 1908.

44. The *Sandhya* [Calcutta] of the 24th November believes, that if Sir Edward Baker pursues a conciliatory policy he can pacify Bengal as Sir Charles Bayley did pacify Eastern Bengal. But they (the authorities) are in no mood now to listen to good advice.

SANDHYA,
Nov. 25th, 1908.

45. The *Sandhya* [Calcutta] of the 25th November writes:—

A BAZAR RUMOUR, WHAT PEOPLE SAY.

Rumour has it that a meeting of the Viceroy's Executive Council was held yesterday to deliberate on measures for repression of sedition, and that Sir Andrew Fraser is putting forth his last efforts and giving encouragement to have the new legislation as *subbudurst* as possible.

Rumoured repressive measures
in contemplation.

Rumour has it that the following will be the men who will constitute the 3rd batch of bomb conspirators to undergo trial—Raja Subodh Chandra Mallik, Babu Manoranjan Guha Thakurata, Babu Abinas Chandra Chakravarti and Babu Lalit Mohan Ghosal. A warrant is already out against the first named gentleman though he has not yet been arrested.

Rumour also has it that Babus Surendra Nath Banerji, Rajendra Nath Mukerjee (*alias* Michhri Babu), Matilal Ghosh, Aswini Kumar Dutt and Krishna Kumar Mitter are to be deported.

Further Kaviraj Upendra Nath Sen, Babus Hemendra Prosad Ghosh, Barada Prosad Bose, Sures Chandra Samajpati, Panchkari Banerji and Maulvi Abdul Hossein are to be bound down to be of good behaviour.

It is said that the authorities are particularly angry with Surendra Babu. If he can be brought to book in some way the very name of political agitation will disappear from Bengal.

Newspapers henceforth may be conducted only under a license, involving a registration of the names of proprietors and editors.

The Court of Summary trial which is being constituted will consist of Justices Stephen, Brett and Sharfuddin. Such is the rumour, the actual truth will come out in 2 or 3 days' time.

46. The *Dainik Chandrika* [Calcutta] of the 25th November says it has always counselled moderation to young men, and never encouraged any form of rowdyism. It calls

DAINIK CHANDRIKA,
Nov. 25th, 1908.

The duties of parents and guardians at the present crisis.

upon parents, guardians, teachers and others who have the charge of young men to enforce rigorous discipline upon them, and to see that they do not get out of hand. Let the people pray to God for peace and perform religious rites for peace, so that Government may be convinced of their sincerity.

47. The *Dainik Chandrika* [Calcutta] of the 25th November has the following:—

DAINIK CHANDRIKA,
Nov. 25th, 1908.

Parallel between Bengal and Ireland.

Must Bengal be placed on the same footing with Ireland? We are astounded. History teaches that those who set at naught the authority of Parnell, Dillon and other Constitutional and Moderate leaders, and wanted to be completely free all on a sudden, those who defied law and were mad to drive the English out of their country by demoniac means, were the persons who turned Fenians or Anarchists and began to murder Englishmen. Those jurymen who could not, by any means, acquit the accused Irish Anarchists were in fear of their lives. The informers, public or private, who supplied secret information about their own countrymen were also in constant peril of their lives. One or two English officials were murdered. One or two informers or jurymen had also to lay down their lives. It appears, therefore, that the state of things in Bengal is the same as it was in Ireland, and a conflagration seems imminent. Chief Commissioner Forester of Ireland himself miraculously escaped with his life more than once. In Bengal too Sir Andrew Fraser has had providential escapes. On the suggestion and at the instance of Forester the British Government adopted severe repressive measures in Ireland. The severe measures that are going to be taken in Bengal, have the support of Sir A. Fraser. Alas, Bengal has become another Ireland! But in Ireland the severest measures did not succeed. How the malady was aggravated by the application of the remedy, the reader will learn from the account given. Before the assassination of Lord Cavendish, Lord Lieutenant of Ireland, and his assistant Mr. Burke, Mr. Forster had taken advantage of the suppressive regulations to introduce the severest measures. After these measures had been introduced Lord Cavendish and Mr. Burke were murdered. After the murder, the regulations became still more severe, and with this increase in severity lawlessness of the Irish Anarchists also increased. At last Mr. Gladstone adopted a conciliatory policy, and thereby established peace in Ireland. If Lords Morley and Minto take to a policy of conciliation instead of depending exclusively on repression in India, satisfactory results would soon follow. Justice McCarthy has shown why we advocate a policy neither too severe nor too lenient: and Mr. John Morley has also shown it all through. Mr. John Morley, now that he is Lord Morley, has not forgotten it. Our contemporary of the *Indian Daily News* has kept his head cool. He has clearly shewn that Bengal should not be placed on the same footing with

Ireland. The application of the extreme remedy aggravated the malady in the case of Ireland, and widespread conspiracies resulted. Secret insurrectionary societies were formed in every town and village. The Irish Fenians in America were about to cause the greatest confusion in Ireland. The chief centre of the rebels was formed in America. Irishmen took part in the American Civil War, and thereby learned military tactics. They then came over to Ireland, so that the fire of rebellion began to smoulder in Ireland. But in India things have not yet come to such a pass, and hence what was applicable to Ireland cannot suit India or Bengal.

DAINIK CHANDRIKA,
Nov. 25th, 1908.

48. Referring to the proposed legislation for the suppression of the Anarchists, the *Dainik Chandrika* [Calcutta] of the 25th November writes:—

The proposed legislation for the suppression of Anarchists.

Even the most stringent measures would not have frightened us, if all the Police officers, all the officials and all the Judges were ideally perfect. Defects in the law do not so much injure the subjects as do defects in the administration of the law. It is the bad priests who spoil the *puja*; medicine cannot aggravate the disease; it is the physician who does all the mischief by misapplying medicines. We all know what trouble is often brought about by the police and the officials. His Excellency the Viceroy gives the assurance that only the guilty will be punished by the proposed measures and that the great bulk of the law-abiding people will not in the least be affected by them. But we know to our cost that very often the reverse happens. In Ireland the innocent had to suffer. We are afraid lest the same thing should happen in India. Indeed, it is not at all impossible that the scenes in Ireland should be repeated in far off India.

PRABHAT
Nov. 25th, 1908.

49. The *Prabhat* [Calcutta] of the 25th November writes apparently approving the proposed special Court for summary trial of political offenders. It is of opinion that in

Summary trials.

summary trials, there will be no slow dragging of cases; the hardship of accused persons will be minimised, inasmuch as they will not be required to live in *hajat* for six to seven months, and the process will be less costly.

HITVARTA,
Nov. 26th, 1908.

50. Referring to the measures already under the contemplation of the Government of India for the suppression of anarchy in the country, the *Hitvarta* [Calcutta] of the 26th

Conciliatory measures wanted.

November has the following:—

It is the duty of the rulers to remove the anarchy, and punish its perpetrators. Different remedies may be suggested to cure the evil. One however is calculated to effect a radical cure, while the others may simply allay it. No intelligent man would say that a suppressed anarchy is good in itself; on the other hand an open anarchy is far less harmful than the former. We would therefore say that the best method to eradicate the evil is reconciliation. But we are grieved to find that our rulers have eliminated the word "love" from their dictionary. If Government had paid attention to the distress of the people before, things could not have come to this pass. It is painful to find that even now Government pays no attention to what is going on.

HITVARTA,
Nov. 26th, 1908.

51. The *Hitvarta* [Calcutta] of the 26th November has the following on the present unrest in the country:—

The present unrest.

No one denies the unrest due no doubt to the poverty of the people and futility of the measures adopted to remove it. Unrest due to hunger cannot be stifled by gagging or beating. Following the maxim, a desperate man is capable of any mischief, we find some wrong-headed persons are having recourse to violence, and they ought to be punished. The Government too is leaving nothing to be desired in this direction; but its fury is now and then directed to the boycott and the *swadeshi* agitation also—the only hope of the Indians. As an instance of the latter, the paper quotes the orders of Mr. Napier, Magistrate of Nagpur, forbidding speeches on *swadeshi* and boycott on the ground that such speeches would interfere with the free sale of foreign goods. What a nice method, says the paper, of gaining the love of the people! Has the Magistrate ever taken the trouble to consider the pain caused to the Hindus by the vilification of their gods and goddesses by Christian missionaries preaching in the vicinity of the Hindu temples? The

fact is the Magistrate had recourse to this mean proceeding, simply because he could not bear to see the loss to the trade of his own country.

52. The arrival of his Excellency the Viceroy in the metropolis at a critical moment like the present, writes the *Sri Sri Vishnu Prig-a-Ananda Bazar Patrika* [Calcutta] of the 26th November, is especially opportune.

The Viceroy and the situation in Bengal.

SRI SRI VISHNU
PRIG-A-ANANDA
BAZAR PATRIKA.
Nov. 26th, 1905.

The London *Times* has found fault with the Indian Judicial officers, and advocates a thorough overhauling of the judicial machinery. That rank malice is at the root of such a pronouncement is certain. The *Englishman* echoes the sentiments of the *Times*. These irresponsible newspapers have no regard for the welfare of the British Empire. The British Government is no doubt a powerful Government. But this is no reason why the flame of unrest should be kept incessantly burning. Government certainly knows that the country has no sympathy with the few rash and misguided youths, who have committed violent crimes and have met their doom. There is no trace of sedition in the country, and few people are disposed to help the anarchists. The thinking portion of the community has kept quite aloof from such anarchical crimes. His Excellency knows this and has said so. The misguided youths have none to guide or help them. Even their nearest relations are unaware of their evil intentions. The existing laws are sufficient to punish the evil-doers. Parents know how refractory boys should be treated. Mere punishment is not sufficient. Gentle treatment is also necessary. Our only regret is that Government has not yet tried this simple expedient. We hope Lord Minto will not sanction any new departure from the existing methods in a hurry. His Excellency surely has the firmness to withstand the temptation to which he will be exposed by the rabid writings of the Anglo-Indian Press. His Excellency is a father of children and is perfectly familiar with boyish pranks.

53. Referring to the suggestions made to Government by the three Anglo-Indian Associations in Calcutta for the suppression of the revolutionaries in Bengal, the *Sanjivani* [Calcutta] of the 26th November writes:—

SANJIVANI,
Nov. 26th, 1905.

The Anglo-Indian merchants, shop-keepers and members of the Anglo-Indian Defence Association are labouring under a serious misapprehension. Unmindful of the causes that have given rise to the present malady, they are offering advice for combating its symptoms. They take no notice of the poison that is entering into the system, but they propose to heal the sore that appears on the body. A wise physician never gives such advice.

We too will offer some advice to the Government. We know that Government will not accept our advice. Still, we consider it our duty to offer advice at a moment of crisis. We are confident that if the causes of discontent are removed, then, peace will be restored to the whole of India within a month.

Our first advice is that the Government should issue a proclamation announcing that it will no more do anything against the wishes of the people.

Our second advice is that the Partition should be annulled.

Our third advice is that means should be adopted to see that the confidence of the people in the impartiality of the Judges is not shaken.

Our fourth advice is that the equal rights of citizenship of Europeans and Indians in the British Empire should be demonstrated in practice.

Our fifth advice is that Government should pardon those whom it regards as guilty.

We have said above that if our advice is followed, peace will be restored to the whole of India within a month. But after careful thought we say that if Government acts according to our advice to-day, not a single syllable will be uttered against it in the whole of India to-morrow. Not only will no single syllable be uttered against Government by word of mouth, but nobody will even think of doing any harm to Government. Far from attempting to do any harm, the three hundred millions of Indians will, with one accord, stand at the back of the Government. No feeling of enmity will then subsist between Englishmen and Indians, but a bond of love will bind them together.

If such a happy state of things be at all thought worthy of attainment, why should not Government be guided by our suggestions?

SRI SRI
VISHNU PRIYA-O-
ANANDA-BAZAR
PATRIKA,
Nov. 26th, 1908.

54. Referring to the report that special laws are going to be made for the summary trial of Political offenders, the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 26th November says, that such trials are unknown to civilised nations. Even innocent persons may be found guilty by this method of trial.

The British Government is known to be a civilised Government. To saddle the whole country with such a Draconian law for the crimes of a few misguided youths, can never be regarded as just. What a world of misery was brought by the Police upon Midnapore! There can be no objection to the punishment of persons who defy all law and authority and commit dreadful crimes. We are afraid lest hundreds of innocent persons should be punished for the guilt of a few. We believe that a policy of conciliation would answer the purpose of Government better than repression.

HITAVADI,
Nov. 27th, 1908.

55. The *Hitavadi* [Calcutta] of the 27th November writes:—

The *Daily Telegraph* on the Indian crisis, Not content with recommending the most virulent repressive measures for the suppression of the Bengal anarchists the *Daily Telegraph* of London is impudent enough to slander our women. None but this worthy knows what grounds there are for the insinuation that the *purda* women of India are the worst enemies of British rule in India. We of course know that this statement of the paper is utterly false. Our women take no part in politics. They do not engage in riots like the suffragists for the attainment of political rights. It is no doubt a fact that they sympathise with all movements that are calculated to do good to the country. Is it for this that they are called the worst enemies of British rule?

It is true that our women have joined the agitation against the partition of Bengal. The mothers and sisters of the Bengalis feel keenly the pang caused by that cruel measure. The partition agitation has effected its entrance into Bengali homes. The *Swadeshi* cult has also found a place in the zenana. Your laws and regulations are powerless to stop the spread of *Swadeshi*. But we must call those persons liars who would charge our women with disloyalty to Government. The *Daily Telegraph* has only made an exhibition of its foolishness and impudence by its silly charge against our women.

BASUMATI,
Nov. 28th, 1908.

56. The *Basumati* [Calcutta] of the 28th November writes:—

The *Daily Telegraph* on the situation. The *Daily Telegraph* is a well-known English journal, whose editor and writers assume an air of omniscience on the strength of brief telegraphic reports. It rarely discusses Indian topics, its columns have never been darkened with reports of the famine, plague, and other natural calamities which India suffers from in these dark days. It is in truth no exaggeration to say that this journal is wholly uninterested in Indian affairs. The report of the present unrest has set the editor of this journal a-jumping with all his four feet in the air, like an infuriated bull. That some demonstration was made at the funeral of Gossain's murderer Kani, that many were present on that occasion, that a large number of respectable zenana ladies who had gone to the river to bathe showed sympathy with Kanai's mother in the loss of her child by following his dead body, that under the impulse of curiosity they asked to have a look at the dead Kanai's face, that Kanai's untimely fate had caused sorrow to their tender hearts, and that in consequence they prayed for his welfare Hereafter, all these items of information were sent to England in an exaggerated form, and on perusing them our English contemporary began a-jumping boisterously like a bull alarmed at the sight of a red cloud. Thus it has come about that he who had never so far said or heard anything about India, has composed a long article on India all at one breath. The opening of his article is to the following effect:— "The Indian Empire is threatened"; it is urgently necessary to take severe measures for preventing the public from deifying men condemned to death." Other Englishmen of similar disposition are of course highly commending the editor. It is superfluous to say that we have no objection to this. One can only wonder at the stupidity of the man

who though living at a great distance from, and completely ignorant of, India, can still jump at one bound to conclusions about Indian administrative problems as the monkey-god in the 'Ramayan' cleared at one bound the sea. We should of course have nothing to say if the obtuse intelligence of this English editor had been engaged in trying, with a frog's jump, to get over difficulties in the Indian administration, but one does feel genuinely sorry to see creatures of this class making vain efforts in this direction.

But the *Daily Telegraph* has made one most serious statement to the effect that "our most obstinate and most dangerous antagonists are *pardah* women." This journal can never say anything, except in hyperbole. Why should its venomous gaze be cast on our Zenana ladies, who are like goddesses and personifications of mercy, who never come into contact with the polluted atmosphere of politics, whose tender hearts do indeed often melt in unreasoning pity and sympathy, but are never moved by gusts of political breeze. That respectable ladies can stir out of their houses and make barbarous political demonstrations, is inconceivable to Indians. The Indian zenana system owes its inception to a desire to keep ladies free from the corrupting influence of the outside world. As Sheridan has said :—

"They are not confined from a mean and selfish policy of men—not from a coarse and sensual jealousy—enshrined rather than immured, their habitation and retreat is a sanctuary, not a prison—their jealousy is their own—a jealousy of their honour, that leads them to regard liberty as a degradation and the gaze of even admiring eyes as inexpiable pollution to the purity of their fame."

Sheridan spoke thus, because he recognised the dignity of Indian ladies. But the *Daily Telegraph* reserves its praises for the unsexed suffragettes, in fact it is the organ of that party of quarrelsome political women. The Bengali dictionary has no word to indicate this class of females. The *Daily Telegraph* sees a class of females at home anxious to mix themselves up in the dirt of politics, and hence it supposes Indian ladies too under a similar spell. How can it be blamed if it regards ladies all the world over to be similar to the class of women at home of whom it is the organ ?

The *Daily Telegraph's* reporter is of course an Anglo-Indian, who ought to have some knowledge at least of Indian women. But then Englishmen cannot even approach the precincts of a zenana, and so cannot be expected to know anything about its inmates. Furthermore, many English ladies have hated the natives terribly, in fact it is their dislike which makes the establishment of cordiality between the two races impossible. This is the idea, not of Indians alone, but of many impartial Europeans as well—witness what W. S. Blunt wrote in the *Fortnightly Review* in 1887 :—

"I shall no doubt incur anger by saying it, but it is a fact that the English-woman in India during the last thirty years has been the cause of half the bitter feelings there between race and race. It was her presence at Cawnpur and Lucknow that pointed the sword of revenge after the Mutiny, and it is her constantly increasing influence now that widens the gulf of ill-feeling that makes amalgamation daily more impossible. I have over and again noticed this. The English Collector, or the English Doctor, or the English Judge may have the best will in the world to meet their Indian neighbours and official subordinates on equal terms. Their wives will hear nothing of the sort, and the result is meaningless interchange of civilities."

This is a certificate which a fellow-countryman has given, and many more like it are available. How can they, whose ladies are so ill-disposed towards us, understand from a distance the genuine disposition of our ladies who are like goddesses ? Of course there are Anglo-Indian ladies who are godly in character but probably, in number, Anglo-Indian women with the character indicated by Mr. Blunt predominate. As it is the influence of their ladies which makes almost all Anglo-Indians forget themselves, it is presumptuous of Anglo-Indians to say anything about Indian ladies, and it is foolish to come to any conclusions on the strength of what is said by them. A man lets his imagination run riot according to the extent of his ignorance on any particular subject. That is why these men are frightened by apprehending without any valid reason enmity from zenana ladies. But any kind of unjust remarks about our zenana is intolerable to Indians. Hence it will be better if these omniscient men like the *Daily Telegraph* editor preserve silence on this matter.

DARUS SULTANAT,
Nov. 27th, 1908.

57. The *Darus Sultanat* of the 27th November has the following on the present political unrest in the country, in continuation of its article on the same subject which has already been noticed on page 1944 of the report for the week ending the 28th November 1908:—

Remedy for political unrest. The effect of the New Press Act in bringing the wicked papers within the easy reach of the law can not be denied; but when a score of papers have for years been infecting the people with the poison of sedition, it is of the utmost necessity in the interest of the country and its people that measures should be adopted to support the well-intentioned papers and widen their circulation, so that the effect of the malicious ideas propagated so long through the seditious papers may be counteracted. With the annihilation of the refractory papers and the encouragement of the loyal ones by the Government the seditious ideas which have taken possession of the ill-educated communities will, if not vanish altogether, be greatly checked in their course; while the rising generation taking their light from the loyal papers will be imbued with feelings of love towards the rulers.

The number of readers of well-intentioned papers is decidedly far less than that of the readers of malicious papers, and this fact is a sad pecuniary drawback in the progress of the former. A very large number of these readers, whose knowledge is limited and judgment immature, has been so much vitiated by the wicked papers, that it hankers after a peculiar mode of writing. We think therefore that unless encouraged by Government, no native paper which is loyal in its tone can successfully compete with them. Editorship has become a profession like any other, and there are many loyal papers, which owing to their following a fixed principle in politics have been a source of loss instead of gain to their promoters. They serve the country but are not adequately recompensed for their pains by the public, many of whom denounce them as flatterers without reflecting for a moment that it is the duty of every editor to help Government with his writings whenever seditious people are intent on waging war against the King.

Some would advise to be silent at critical times, but we would say that silence is only half acquiescence.

Papers suggesting unreasonable reforms in England are despised and cast away by readers, but such is not the case in India. Wicked papers here are apt to suppress the benefits accruing from the Government and magnify its shortcomings in bold letters.

There has arisen a demand for newspapers by the public, and its supply is not to be withheld; but the Government should hold a critical inquiry into the nature of the papers and silence those that are malicious. Preventive measures are adopted to check the spread of dangerous things, such as poisonous medicines, opium, wine, explosives and arms, as all of these require a license to deal in them; why should then there be no license for the pen, the cuts of which are more destructive than those of the sword.

We do not advocate a general coercion of newspapers; what we mean is that they should be made a source of good to the country.

58. The *Sandhya* [Calcutta] of the 27th November writes:—

"Too tight a knot makes it slack."

Let us speak out risking all. We know you will not listen to us, that you will not act on what we say. Nevertheless we shall speak out. We also know that, considering what the relations between you and us have come to be now, it will not be prudent on our part to teach you wisdom. None the less we shall say (our say). In the name of the English education we have received, by having got which we are conducting a newspaper even amidst so much danger, have fallen away from our caste and our religion, have learned to take part in that which does not concern us, in the name of that English education we shall speak out to-day.

There is a proverb in Bengali—"too tight a knot makes it slack." This implies that whenever an effort is made to tie something by pulling and pressing too much, the knot is slackened. The thing you want to squeeze becomes small and thin under the excessive squeezing, subsequently when the knot is tied, the fastening becomes somewhat slack, and through this slackness (so caused) the thing bound finds its way out of the fastening. Hence

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nothing should be pressed too tight in the act of binding. As this rule applies in the matter of the binding of packages, so this same rule applies in the case of bonds in the matter of the government of a country. Already on one occasion we have said that no matter how rigorous you make the laws, wicked men will be sure to find in them a loophole of escape. No matter how closely woven a piece of cloth may be, even though its texture be like the outer bark of a plantain tree, water can pass through it.

You will make your laws harsh and your arrangements *subberdust*. But you will no doubt employ men to enforce those laws. And it cannot be that all (or them) will be incarnations of truth and justice. The mere fact of being a man implies the presence of the six passions—charity, forgiveness, hatred, shame, etc. As a matter of fact, how long does it take to bring a man under one's influence. Even as it is now, we are (bound) by the numerous coils of your numerous laws. We are passing our days very happily; he who has a carriage and pair drives it; he who has enough of money passes his days in luxury and ease. All donkeys can carry a bunch of vegetables in addition to the load it carries—we also carrying the bunch of vegetables in the shape of your new law on our shoulders, will be able easily to live. Another point—you must perforce fry your fish with the oil got from the fish itself,—it is with the assistance of the people of this country that you will keep us under subjection. People are certain to find out a means of their own safety.

On the other hand, it will be well if the object with which you are framing the laws is accomplished. It is a matter for consideration if the people will at all be cowed down at the sight of your furious countenance. It is true that our grandfathers used to be afraid of your brow-beating, but there were many reasons therefor. They knew for certain that if they remained obedient to you, if they could by learning your knowledge be somewhat like you, they would not have to be anxious for bread while alive. But that hope is now gone. The very Bengalis who introduced you to (the rest of) India, who standing by you as *sha'ows*, paved the way of good administration by you all over India—those very Bengalis, though they may now thoroughly assimilate your knowledge, can nowhere find a means of livelihood. So when the object of the Bengali's temptation, his stay in life, has proved unattainable, things have come to be somewhat different for him. Very many amongst Bengalis now understand that as death faces them either way, it is indifferent to them by what way they quit this world. So long as this feeling remains strong in the minds of Bengalis, so long it is doubtful if the end of your laws will be attained, even though you train maxim guns on each village.

We have pointed it out to you with sufficient clearness that the propertied and wealthy men of this country, though they may sign bonds of loyalty at every step, cannot come forward fearlessly to assist you always. They are attached to you, because they are wealthy and landed proprietors,—they are indifferent in the matter of assisting you in the work of government, because they are members of society, and through the defects of their training they cannot always come to have all secret information about society even, and unless there is genuine friendship, none speaks out to others his heart-felt feelings. You cannot be friends with the zamindars and rich men of this country again as you were of yore. Arrangements have been made to extract the juice out of the zamindars as by a cane-pressing machine. This much all zamindars, all rich men, understand and know. Is genuine friendship possible in these circumstances? When there is no real attachment of the heart, they are sure to talk to you as you desire to be talked to. The rich and honourable men who circle round you like buzzing bees, cannot for this reason boldly come forward to assist you in your work. And as for your police, they are your servants,—in order to earn money, they have accepted service as orderlies to you at the sacrifice of honour and esteem. They are certain to talk to you agreeably for the sake of service. Very many of them enjoy their good fortune only by holding with the hare and running with the hounds.

From whichever side you look at, you will see that your tightening the knot too much is making it slack. It is because you see tigers in every bush, because you have not come to know us even after so long a period, because you receive only one-sided and pleasant information, that you seek to-day to achieve the impossible by laying a snare on the horizon to catch the moon. In

a very short while you will have to wipe off this *subberdust* law, as a *pathaala* student does the writing on palm-leaf, while the ink used in writing will smear you on the cheek. As the result of so much row, your ultimate gain will be that smear of ink on your cheek; and as for our gain, we shall suffer the consequences of our ill-luck.

HITAVADI,
Nov. 27th, 1908.

59. The *Hitavadi* [Calcutta] of the 27th November endorses the opinion of the *Statesman* that the suggestion made by the three Anglo-Indian Associations of Calcutta to Government that the recorded statements of an informer, when murdered, should be admissible as evidence without any cross-examination, has not been wisely made, inasmuch as this is the first time that an informer has been murdered. Again, as the mishap was due to the negligence of the authorities, the desired object may be attained by taking proper care of the lives of the approvers in future. The cross-examination of an approver who incriminates others with impunity, is essentially important. Because Government failed to save the life of its informer in one instance, therefore, the statements of all future informers, when dead, shall be admissible as evidence. Very fine logic this, no doubt!

HITAVADI,
Nov. 27th, 1908.

60. Referring to the proposed special legislation for the suppression of anarchical crimes the *Hitavadi* [Calcutta] of the 27th November writes:—

Proposed legislation for the suppression of anarchism. That new weapons will be forged nobody doubts. The discussion that is now going on in Anglo-Indian newspapers is about the form which the new law should take. There is no knowing as to which of the suggestions made to Government by various exponents of Anglo-Indian opinion will be acted upon. There is yet time to speak a word or two, and we therefore avail ourselves of the opportunity. The attitude of the authorities seems to be such as not to inspire any hope that our advice will be listened to. But as journalists we have our duty, and we shall discharge it to the best of our ability. Everybody knows what course the Police adopt in this country when they fail to arrest the really guilty persons. We have no means of judging how far the statements of Naren Gossain can be relied upon. But we have seen the character of the approver in the Kushtia shooting case whom the Police produced. And the world has seen how the Police persecuted and humiliated a host of respectable gentlemen of Midnapur on the strength of the allegations of a man whose character it is needless to describe. If then the statements of an approver, when killed, be accepted as evidence, will it not expose the innocent to needless harassment?

Some people say that the mere fact that an approver has been murdered, shows that his statements are true. Otherwise why should he be murdered? We fail to see the force of this argument. Suppose that a man gives false evidence against another and thereby incriminates him, will not the latter or his friends be angry? If as a result of this animosity the man be murdered, are we to conclude that his statements were true? Again, it should be considered that in a case of sedition or conspiracy, a large number of persons are generally hauled up. If an approver, partly from a motive of saving himself and partly owing to the instigation of the police, makes true statements against some and false statements against others, and if he be murdered by persons belonging to the party to which the former belong, can his statements be justly taken as applicable to all? Summary trials will doubtless make the work of the authorities easier; but it should not be forgotten that Police oppression will at the same time rise to the highest point. Already the doings of the Police have astounded the public, and the faith of the people in courts of justice is fast dwindling away. If after this summary trials are held, it can easily be imagined what the consequences must inevitably be. If summary trials are instituted the Police will be able to produce hundreds of Rakhal Lahas and ruin any number of persons. This is what we apprehend, otherwise we would not have objected to Government's forging the strongest weapons for putting down the anarchists.

We would advise the Government to act with the greatest caution. Considering the present critical situation of the country, too much moderation and statesmanship cannot be made use of in meeting it. Government possesses very large powers, nobody denies that it can institute the strongest measures,

in a day. But how far such measures will answer its purpose is a matter for earnest consideration, and the present is the time for such consideration. We implore the authorities to reflect calmly how far repression has been hitherto successful, and how far it may be expected to succeed in future. Nobody objects to the restoring of peace and order, what we contend for is that the method of administration should be changed.

61. The *Nayak* [Calcutta] of the 28th November writes :—

The present policy of administration.

The English ruling power has manifested itself in its true aspect in Bengal. It manifested itself once during the administration of Warren Hastings when the English obtained the Dewani of Bengal, and the result was that the people of Bengal were struck with fear. Next when the sun-set law was passed, Bengal zamindars were subjected to a good deal of *rubberdust*. Then during the indigo disturbances some oppression was committed on the raiyats, with the result that they refused to grow indigo. Since then the Government has been ruling the Bengalis sometimes with mildness. And now the bomb incidents have made the situation rather grave.

The impost of the Road Cess by Sir George Campbell came very hard upon the people, and numbers of poor men had to part with all their belongings in order to raise money for paying the cess. There was widespread discontent; protests were made by the Press; but the authorities paid no heed to all this. Since that time the prices of food-stuff have kept on increasing more and more, receiving additional impetus from oft-recurring famines. True indeed that money has become cheap, but at the same time the earning power of the people has become less. Brahmins and middle-class people in general now find it very hard to get a living. The Government takes its revenue in coin and not in kind, and this entail much hardship on the raiyats in cases of drought or flood. They are compelled to run into debt, the burden of which they have borne from year's end to year's end. Every Bengali, high or low, has to suffer hardships, and the resultant discontent affects the rulers. This discontent is now deepening more and more. Over and above all this misery and trouble, there is the scourge of malaria. What with the British rule and the draining of the country's wealth by the British, the people had a severe strain put on their patience, and the ravages of malaria became too much for them. But they suffered everything in silence. They knew that the scourge could be removed if the rulers willed it, though the rulers did nothing to help them. This added to the people's discontent. Then there is the scarcity of water, which so far the Government has not done much to remedy. Thus popular discontent rose a point higher.

Then since the time of Sir Ashley Eden it is being tried to shut the Bengalis out from service in provinces outside Bengal, while in their own province they have to share appointments with Musalmans. This anti-Bengali spirit was always very strong in Englishmen, and the Ilbert Bill made it more pronounced. Bengalis now began to bandy words with the English rulers, and expressed an unwillingness to accord to them the respect due to rulers. The discontent which had been existing for thirty years past, now became all the greater, because of a number of cases in which the English accused were mostly acquitted. The Bengalis came to see that English justice and impartiality were but an empty boast. Then came Sir Charles Elliott who tried to abolish the jury system. This raised a strong agitation, in which the Whites and the Blacks both joined. Next the Consent Act was passed, in spite of all the protest made by the Hindus, and the people saw that the English could make whatever laws and regulations they pleased.

Then we have the sedition cases. The first sedition case of modern times was the one brought against the *Bangavasi*, in which the Government incurred disgrace, though the then Lieutenant-Governor skilfully made it up afterwards. Later on happened the plague riots, and with them sedition came again to the fore, Bal Gangadhar Tilak, that pre-eminent among Brahmins, was sent to jail on a charge of sedition, the then Viceroy made the law of sedition a bit harder, and the people found that the Sirkar was going to gag them. The people's discontent thus increased a little more. Lord Curzon then appeared on the scene and put the finishing touches to the whole affair. He shocked the feelings of the Bengalis by cutting Bengal into two, changed the system of

NAYAK,
Nov. 28th, 1908.

education, abused the Bengalis, and placed two *zubberdust* Governors in the two Bengals. Popular discontent now burst out like a volcanic eruption, and *swadeshi*, boycott and national education were started. The rulers tried to suppress the agitation by *zubberdust*. Riots broke out at Comilla, Mymensingh, Barisal and Rajshahi. In Calcutta boys began to create disturbances, and numbers of young men went to jail. Numerous sedition cases were started. And last of all some misguided young men, who were under the spell of English education, manufactured bombs. The Sirkar Bahadur has now become furious; murders, robberies, thefts, loots and arson are taking place. We do not know to what extent the English can increase the strength of severe rule. But the Bengalis, who are grieved, oppressed and in despair, are ready for all sorts of misfortune.

Drawing our conclusion from what we have said above, we will say that it is due to the fault of the English that all these mishaps are taking place in this country. The English rulers have not been able to show a conciliatory spirit—at least the people have not been able to see it. Can you, therefore, tell us for the sake of what happiness the people will be favourable to your system of administration? The entire tract of land from Lahore to Chittagong in full of malaria, high prices rule everywhere, every man is in want, and the whole population is wailing loudly. You do not place even an ounce of faith in those Indians who are prostrating themselves at your feet, and why should they be devoted to you? We are your subjects and you are our rulers. If we speak out our grievances, it is we who shall be the losers. But if you always hold up your fearful aspect before us, we shall lose the fear we have of you. Do you not see that Bengali boys are no longer afraid of the jail nor even of the gallows? If you look before and after, it is you who will be benefited. Manifest yourself in your pleasing aspect once more, and you will find that the people will be devoted to you again.

BHARAT MITRA,
Nov. 18th, 1908.

62. The *Bharat Mitra* [Calcutta] of the 28th November, has the following on the subject noted in the margin:—

Government measure to check the unrest.

From the speech of Lord Minto at Lucknow, of Sir Andrew Fraser at the Y. M. C. A. in Calcutta and that of the Under-Secretary of State, Mr. Buchanan in the House of Commons, it is clear that a strong measure is in store for us. There are other indications pointing to the same conclusion. The white papers are advocating the introduction of the Irish Crimes' Act. In spite of the fact, that compared to Ireland the number of offences committed in this country is quite small. The Bengal Chamber of Commerce, the Calcutta Trades Association and the European and Anglo-Indian Defence Associations have also proposed very drastic measures and these are being very carefully considered by His Excellency, the Viceroy. It therefore leaves no doubt that the new law is to be very severe, so it would be simply useless for us to say anything on the subject. But we cannot help pointing out that coercive policy is not the best means of checking unrest. We do not say that no measures should be adopted to stop it, but what we say is that the measures adopted should not be such as would make the suffering of the innocent possible. The essence of the recommendations of the white associations and the white press is for the increase of power of the police and summary trials of political offenders; but the police doings in the Missionary Murder case in Kushthia and the Bomb Conspiracy case in Midnapore are too well known to require any comment. Sir Andrew Fraser himself has strongly criticised the doings of the police while presiding as Chairman of the Police Commission. From the way in which they are exercising the power possessed by them at present one can easily infer what would be the result of bestowing more power on the police; and people have commenced doubting if its bestowal will not increase the unrest in the country. If there be a real desire therefore to restore peace, policy of coercion should be given up at once and recourse be had to that of reconciliation.

BASUMATI,
Nov. 18th, 1908.

63. The *Basumati* [Calcutta] of the 28th November writes:—

Impolicy of the repression.

Nothing should be done in a hurry.

The Viceroy Lord Minto even amidst the social gathering in Lucknow city which was like a theatre adorned with chaplets of flowers and lighted up by the glare of lamps, dreamed bad political dreams. That thoughts of the present Indian unrest are haunting His Lordship day and night, is proved by

this incident. The Viceroy's devotion to duty is praiseworthy. But we think that this constant anxiety has irritated him a bit. A hint of this may be got from his reply to the address of the Taluqdars of Oudh. His Excellency said:—

"A poisonous seed has been sown in India hitherto foreign to its soil. It has grown up into a noxious weed and we must dig it up and cast it out. The British Raj is as determined as it has ever been to safeguard the populations committed to its charge. It is determined to shut the door in the face of a ruinous anarchy, and for the special difficulties with which it has to deal it will not hesitate to forge special weapons."

We are not going to deny that it is the duty of Government to cut sedition at the roots, and put down unrest. There can be no difference of opinion on this point. But the special weapons for attaining that end, the forging of which is foreshadowed by Lord Minto, are in our opinion quite unnecessary. The policy which Government is following with the aim of repressing this unrest and sedition is not right or indicative of foresight. The present condition of India is indeed critical, but if for that reason Government discards its calmness of procedure, the three hundred millions of India will be brought to the last pitch of misery, and the difficulties of the Indian political situation will be aggravated.

The indiscreet editors of Anglo-Indian papers like the *Englishman* who have always been the enemies of India and of Bengalis, have for long been inciting Government to adopt a repressive policy. Recently this class of papers, assuming the position of self-constituted counsellors to Government have been trying to bring about a *régime* of repression in this land. The *Englishman* declared that the Irish Crimes Act or some similar terrible law would be introduced into India, and that the Viceroy was consulting councillors on that question. We did not credit what the *Englishman* said at the time, we could not even imagine that any justification could at all exist for such an impossible thing coming to pass. But we see now that in India the impossible come to be possible in an instant's time. The Viceroy himself has hinted as much in the social gathering at Lucknow. It seems that the Viceroy was somewhat anxious and eager to give this hint to the public. Hence, acting on the principle that what is good should come as promptly as possible, His Excellency foreshadowed, even at a social gathering, his intention of making the present repressive *régime* in India still more repressive.

Repression can be made severer still, an untold number of terrible weapons may be forged at the Legislative Council workshop in a single day—this is true, but are they necessary?

His Excellency himself said at Lucknow:—

"The horrible crimes we lament—if good can come out of evil—have one good effect. They have evoked protestations of devotion to the Throne from every creed and every race throughout India and I would ask the loyal subjects of the King-Emperor to join hands in our united effort to eradicate the evil which is undermining the welfare of their country,"

And for this reason His Excellency has called on the Indian population in general to root out this unrest.

We ask if it is just or politically expedient to bind the entire Indian people in the terrible coils of a Crimes Act, in order to root out evils to which that population as a whole is antagonistic. Is a new severe law called for to repress a handful of rebels in a country of which the whole population is opposed to rebellion and seeks peace?

Government has recently passed more than one severe law. Are not even these adequate to repress this unrest? Are harsh laws the one cure for unrest? Government has already curbed the liberty of the press, the right of the people to express their feelings. The course of India's progress has been checked. The people have been deprived of ancient rights for the faults of a handful of rebels. The courts are full of sedition-cases. Are not even these a full manifestation of a policy of repression? Are the people of India in general to be held responsible if the policy which Government has so far pursued with the object of putting down sedition fail?

The paper here refers to what Lord Minto said at Lucknow about the impending reforms not being arrested because of the present unrest and then continues:—

Is the resolve to introduce new repressive legislation the outcome of the trust His Lordship professed in the loyalty of the public in general? Such legislation can never be consistent with the "broader political principles" which His Excellency spoke of. In fact the Viceroy stands confessed of being an antagonist of the very principles he has proclaimed—there can never be on earth such a difference between the (professed) root principles and the actual methods of a Government. We are amazed to see the nectar-tree of his liberal policy always yielding such poisonous fruits of harsh legislation. If His Lordship's liberal policy can manifest itself in a liberal system of rule, the necessity of inaugurating repressive legislation in order to restore peace, to India, to forge fetters for the entire population for the sins of a handful of their number will cease to be.

The *Statesman* has declared that it will not judge the question at all whether at such a crisis new legislation is necessary or expedient. This is strange indeed. For them who have to keep themselves in the good graces of both the conflicting parties, in such cases, silence is best. The *Statesman* thereafter proceeds to declare that the rights and liberties of citizens naturally and inevitably are restricted when a conspiracy breaks out amongst them. This dictum of the *Statesman* is undeniably pleasant for its Bengali readers, but we ask the journal who is responsible for the birth of this conspiracy, which is the result of an administrative policy with which the people have nothing to do. Indeed the people have not the right even of advising on the methods to be taken for putting down this plot. And yet they are all to carry the fetters of a severe law as the outcome of that conspiracy.

Government are based on the contentment and sympathy of the governed. Repression is not the last achievement and sole manifestation of statesmanship. Influence and prestige contribute to the upholding of a government, but it is patience, sympathy and calmness which make an administration successful. We hope Lord Minto will not forget this in these bad times.

During the Sepoy War, Lord Canning kept the peace of India unbroken without resorting to any special legislation. He did not seek to forge fresh weapons in the workshop of his Legislative Council even after that great upheaval. The Government had then a small quiver which was not full of sharp and countless arrows as now. And yet Lord Canning restored order and peace to an anarchial land. The story of the bomb, sedition and rebellion in Bengal compared with the disturbance of the public peace during the Mutiny of 1857-58 is like the mark of a cow's feet compared with the ocean in extent. Lord Minto is not faced with a cataclysm more terrible than the Sepoy War. What was possible then cannot be impossible now. Let Lord Minto follow his liberal policy, do what Canning and Lawrence did and then agitated India will have rest. Nothing will be gained by purposelessly throwing the sea of 30 crores of humanity into agitation and into terrible surging.

What country in Europe is without its anarchists? Indian sedition is child's play compared with the assassination and plotting which prevail in Europe. If the blood-sucking demon of sedition can be repressed with the ordinary law in Europe, we fail to see why a continued policy of severe repression should be needed in India to put down the small beginning of sedition.

Europeans versed in state-craft including Viscount Morley himself have condemned repression and yet under the same Viscount Morley, Lord Minto is pursuing a repressive policy in India.

64. As regards their devotion to the English, writes the *Nayak* [Calcutta] of the 28th November, the Hindus of Bengal may

The present situation and how it can be bettered.

be divided into three classes. First there are those who care mostly for their own business, and are happy so long as they can go on in their own walks of life. These people have nothing to do with loyalty or disloyalty, though, of course, if anybody condemns the system of British administration in India they say "Aye" to it. To this class belongs zamindars, talukdars, putnidars, traders and

merchants. Next we have the English-educated Babus, who count among them many Brahmins and Kayasthas. These men seek for English education simply for the sake of getting into service. They do not own an inch of landed property and are day-labourers so to say. If any Englishman treats them kindly they become devoted to him, though in fact like water they fit any vessel they may be placed in. On the whole they are as a result of their English education rather devoted to the English. Under the third class are barristers, pleaders, solicitors, teachers, journalists, speakers, and rich men's sons who have received English education and spend their time idly. These men dabble in politics and are independent in their spirit. They are thoroughly anglicised people. These men would have the English keep the peace both inside the country and outside it, protect the country against its enemies, and take only that much revenue from the people as would be necessary for these purposes, but they (the men) would like to be left alone to carry on the administration for themselves. They are unwilling to co-operate with the English in the work of administration. It is to this class that the boys, who have made bombs, belong.

Such then is the situation, and we must say that what the English are doing to protect their own interests is all right from their point of view. But nearly three-fourths of the people are discontented with the English on account of the draining of the country's wealth by them (the English), and also for the faults of the administration. *Zulum* and *subberdust* would only add to that discontent. True indeed that there are many men who would be only too glad to get into the service of the English, as *e.g.*, the Musalmans of Bengal. But the discontent is sure to be deep-rooted if *zulum* and *subberdust* are committed. And such a state of things is not beneficial to the rulers. Hence we are led to say :—

- (i) Unite the two divided parts of Bengal, and even if that is impossible let both the provinces be under the same Legislative Council, the same High Court, the same department of Public Instruction and the same police. Let the three western districts of North Bengal be united to old Bengal again.
- (ii) The ruling community from the Lieutenant-Governor down to the English police officer should be taught to speak and behave with the people like gentlemen, and the Black Indian should be allowed to move about freely and without fear of being insulted by Englishmen.
- (iii) In cases of dispute between blacks and whites justice should be meted out without any unfair bias for the latter.
- (iv) Students should not be allowed to take part in politics, but if they are found guilty of doing so, they should not be punished in a criminal Court.
- (v) Police oppression should be reduced and the police kept under restraint.

If our proposals are carried out, we are quite confident that everything will go on smoothly and quietly. But who will listen to us? If there was a Musalman King we would have insisted on his giving us a trial, and would have bet our life on it.

65. After pointing out that in regard to the Indian unrest Government policy has so far fluctuated between repression in fact and sympathy in speech, and further that

The proper policy. admittedly this mixed policy has failed to allay the unrest, the *Howrah Hitaishi* [Howrah] of the 28th November goes on to urge Government to adopt in practice an unqualified policy of conciliation or to pursue a policy of unmitigated repression—in any case the policy to be followed ought to be steady and unqualified.

66. The *Prava* [Calcutta] of the 28th November urges its countrymen to moderate their aspirations to their practical capacities, and thereby avoid all occasion for acts which ultimately bring on death sentences.

HOWRAH HITAIISH,
Nov. 28th, 1908.

PRAVA,
Nov. 28th, 1908.

BASUMATI,
Nov. 28th, 1908.

The Calcutta Associations on the nature of the "special weapons."

will bring suffering on many innocent heads, a conclusion rendered the more probable by the admitted practice of the police in this country of fabricating evidence.

BANGAVASI,
Nov. 28th, 1908.

The proposed legislation for the trial of political offenders.

67. The *Basumati* [Calcutta] of the 28th November condemns the recent suggestion for special legislation put forward by the three leading European Associations of Calcutta as the worthless outcome of ignorant and angry minds thrown off their balance, which if accepted will bring suffering on many innocent heads, a conclusion rendered the more probable by the admitted practice of the police in this country of fabricating evidence.

68. Referring to the proposed legislation for the trial of political offenders the *Bangavasi* [Calcutta] of the 28th November writes:—

There is a class of venomous mischief-makers in India who, taking advantage of the stray cases of violent crime committed by a few misguided fanatics, have raised a howl, and are attempting to create a widespread alarm. The truth about the matter, however, is that there is no such thing in existence as a widespread bomb conspiracy or anything like it, and that the bulk of the population is quite unaffected by it. His Excellency the Viceroy in his recent speech at Lucknow distinctly said that the murderous deeds of a few misguided fanatics could never blacken the reputation of a whole people. Those words of wisdom uttered by no less a personage than His Excellency himself have undoubtedly inspired great hopes in the mind of the Indians. But the venomous Anglo-Indians are trying their utmost to poison the ears of the rulers. They are trying to force the hands of Government to pass Draconian measures. They say, seize and kill. In bomb cases, shooting cases and other cases of like nature, they say, regular trials should not be held; directly cases are instituted, the proceedings should speedily come to an end in a summary process, and the prisoners should be sentenced forthwith. It is not difficult to realise that such strange proposals are the outcome of diseased minds utterly incapable of distinguishing right from wrong.

We all know how during the Sepoy rebellion the *Friend of India* tried to incite racial animosity between Europeans and Indians, and how Lord Canning, that wise statesman who stands unrivalled to this day among Indian Viceroys for his noble qualities, brought the editor of the paper to his knees. The poison which the *Englishman* is belching out day after day certainly does not bode any good to anybody. Just consider how infinitesimal is the number of men who are committing anarchical crimes compared with the 300 millions of Indians. Moreover, it has as yet to be proved that all these miscreants are actuated by political motives. Perhaps a few have such motives who may have committed criminal acts through the resentment they felt at the conduct of a judge or of an administrator. Let these people be brought to trial and let them be adequately punished. The existing law is sufficient for these purposes. Because a few persons have committed dastardly crimes, must laws be framed therefore which would make little difference between the guilty and the innocent? Such measures, if passed at such a time, will, if they do not exasperate the Indians, certainly create alarm amongst them. Can such alarm be productive of good consequences? We do not yet know if the sinister counsel of the evil-minded Anglo-Indians has affected the mind of His Excellency the Viceroy. Some words that fell from his lips at Lucknow have already caused some apprehension. It seems that the bomb incidents have greatly terrified His Excellency. Who can deny that such craven fear on the part of the Viceroy who represents the mighty British Raj, excites laughter. We are known to be a timid people to the English; but still we do not regard such incidents as in any way dangerous. We can scarcely refrain from laughter whence we think that His Excellency is mightily afraid of something with which the bulk of the people has absolutely no connection and with which nobody except a few young men is connected. The discontent which some people may feel at the maladministration of some officials, does not indicate want of regard, nor can it generate homicidal tendencies in a country, the far greater portion of the population of which is Hindu.

We do not know what those weapons are of which Lord Minto has spoken. But it seems that the weapons are the same as have been suggested by the malignant Anglo-Indians. O Lord Minto! can it be true? If it be true,

we must openly declare that you have lost your sober sense. Such a thing is not at all desirable at a moment like this. At the present time the policy of the high-souled Lord Canning deserves to be followed. O Lord Minto, listen; brutal tendencies can never flourish in a country where Hindus predominate. If you can keep the Hindu instincts of the people intact, if you can make arrangements for their intellectual development, then, the race of misguided lads will soon disappear.

69. Referring to the advice of the *Daily Telegraph* of Lucknow that in order to suppress the anarchists Government should adopt measures like those adopted in France in

A wild suggestion.

1894 soon after the assassination of President Garret, the *Hindi Bangavasi* [Calcutta] of the 30th November asks if nothing can be done to check such wild writings for the more they are permitted the greater is the harm to the country.

HINDI BANGAVASI
Nov. 30th, 1908.

70. Referring to the new law which is being framed by the Viceroy in Council for the suppression of the anarchists and the details of which are not yet known, the *Hindi Bangavasi* [Calcutta] of the 30th November

A new Act for the suppression of the anarchists.

HINDI BANGAVASI,
Nov. 30th, 1908.

has the following :—

There is a rumour that the law which is now being forged in the armoury of the Government will be a very terrible weapon. It is no doubt the duty of the Government to suppress anarchism prevailing among a section of the people. But is it just on the part of the Government to bind all the Indians with the fetter of drastic laws owing to the mischievous doings of a few? Lord Minto had, the other day, justly expressed in his address to the people at Lucknow that the mass of people abhorred sedition. Is it then a sound policy to put the whole of India under the clutches of drastic laws? What will the millions of the loyal subjects think of the laws? They must cry out that Government has snatched away the liberty of the newspapers and stopped the mouth of their speakers. They must ask "for what crime of theirs Government has adopted such drastic measures?"

O Lord Minto! Pray be not so uneasy as to shake off your gravity. Pray consider the situation thoroughly, and instead of introducing drastic measures to put down anarchy, adopt conciliatory ones that would go to show your forethought and experience in curing the evil. The situation in India just after the Mutiny was much graver; but did Lord Canning have recourse to a coercive policy?

71. The *Bangabandhu* [Calcutta] of the 23rd November takes the *Englishman* to task for "its insinuations against National

The *Englishman*.

BANGABANDHU,
Nov. 23rd, 1908.

Volunteers, the boycott agitators and the popular leaders who are, in that paper's opinion, inciting the anarchists." Why do you bluster so much, writes the *Bangabandhu*, and try to cast underserved blame on the respected Indian leaders, and howl for a Crimes Act? This shows the kindly feelings the *Feringhi* community have for Indians. The *Englishman* would have indiscriminate arrests, summary trials, deportations and executions on the scaffold. But have not all the large number of men, who were of late prosecuted in Midnapur on a charge of conspiracy, been acquitted? Oppression and persecution can never establish peace. Cure the distemper which has been created by a few mean-minded officials in the body politic of Bengal, that is, undo the partition of Bengal, give an amnesty to political prisoners, let those of them who have been transported come back to their homes, let India have Colonial self-government, and all unrest and sedition will cease and Indians will stand shoulder to shoulder by the English as their most intimate friends.

72. The *Ekata* [Howrah] of the 23rd November writes:—

The unemployed in England and India.

The British Government is taking steps to relieve the unemployed in England by providing them with work. But in India the case is quite

EKATA,
Nov. 23rd, 1908.

different. Here the number of the unemployed far exceed that in England; but neither the rulers nor the wealthy men in the country do anything for them. The zamindars are no longer in their former affluent circumstances, nor are the middle class men fairing better. The English and the *Feringees* have snatched away their morsel of food and have deprived them of Government appointments of all grades. The Government wails and waits till the

famine actually breaks out. Not only do the rulers take any steps to stop famine, but they are taking away all the treasures of the people to England in the guise of administrators and merchants, even though there are no means, public or private, to prevent famine. They are thus helping the demons of famine to the utmost for the purpose of annihilating the people of this country. What is our duty under the circumstances? Let "duty" go; what means should be adopted to safeguard British interests? We think that if the authorities do not now take steps for the prevention of famine in India, if they do not increase the rates of wages of the labourers and give employments to the unemployed, then not only will the Indians be ruined, but their own commerce, trade, business and means of draining the country will all go to ruin. Let Government beware even now.

SANDHYA,
Nov. 25th, 1908.

73. Commenting on Sir Pherozeshah Mehta's recently published letter to Babu Bhupendra Nath Basu regarding the Congress, the *Sandhya* [Calcutta] of the 25th November writes, that if there are to be two Congresses, one of the Moderates and the other of the Extremists, Bengalis need not go to any Congress at all, but may find a vent for their political activity in the old established Associations of Calcutta like the British Indian Association, the Indian Association, etc. Further if difference of principles is to lead to different Congresses, instead of different political principles, difference of religion should be made the basis of each district Congress. Indeed if the future development of the Congress is to be assured, Hindus should make it a social and religious organisation, having nothing to do with politics and political rights.

SANDHYA,
Nov. 26th, 1908.

74. The *Sandhya* [Calcutta] of the 26th November writes:—
We have already on one occasion said that the present writers of the *Sandhya* are house-holders, under the spell of *maya* (illusion) and ignorance. So they cannot in all respects follow in the footsteps of Upadhaya Brama-bandhav,—there is no means of their doing so. For Upadhyay was a *sannyasi*, alone in the world. Difference of circumstances has created a good deal of difference of opinion.

This is the fact. There is something more to say. The present writers of the *Sandhya* do not and cannot want to write anything which if printed and published will make it necessary for them to remain in hiding for fear of punishment by the Courts, or for shame. If any fault arises from any writing now, the writer himself remains always prepared to accept punishment or blame therefor. Of the little game of hide and seek which was played for a short while after Upadhyay's death there is nothing to be found now in the working of the *Sandhya*. The *Sandhya* speaks mostly now of social and religious topics confining its reference to politics to the extent which is absolutely unavoidable.

There is some reason for giving this explanation. Some foolish lad attempted to assassinate the Lieutenant-Governor, but likely failed. He has got the punishment he was to get. But his pleader, a *Feringhee* Counsel named Jacob made it an occasion to say what he should not have said. He appealed to the Judge saying that the boy was a jewel of a boy, that all the blame (for his crime) rested not with him but with the *Sandhya* and the *Yugantar*, a perusal of which papers had turned the boy's head, and that they who had led the boy astray should be punished, the boy himself was not to blame. In short he pleaded that the *Sandhya* and the *Yugantar* should be punished, that the boy deserved comparatively lenient treatment. The *Yugantar* has ceased publication and the *Sandhya* has changed hands and assumed a new form. Who is to be punished then? What he suggest is that the workman who made the revolver should first of all be punished. And the father and mother of that guilty lad should be punished as well. We see that Barristers now-a-days are not ashamed to recapitulate arguments which used to be adduced in the days of (the proverbially foolish) King Habu Chandra and his minister Gabu Chandra. We ask if somebody's son becomes a whore-monger and a drunkard, are the whores and the liquor-sellers to be punished?

We see no fault in Mr. Jacob. He got his fee and said what he said because he was instructed to do so. But may we not ask how the Vakil Babu

who was the father of the accused could tell Counsel to say all this? If your son has gone wrong, restrain him if you can. Why do you abuse others? You showed spirit when your son's case was before the Police Court. Why did you become dull and flat so suddenly? We know many people are jealous of the daily sale of ten thousand copies of this journal, but why should a man who is going to lose his son, acquire demerit vainly by imputing blame to others?

One last word. The *Sandhya* is and will be engaged in the service of the country in reliance on the four items of *swadeshi* and boycott, of religion and society. The *Sandhya* will continue to engage in this service fearlessly and unshrinkingly. The writers of this journal have always obeyed the behests of the Hindu *shastras*, are always ready to interpret to the best of their ability, the truths of religion and do not and will not look up for the support of the "Babu" classes. Those alone who recognise no religion, and no social restraint, can commit various misdeeds and try to shoot the Lieutenant-Governor. Hindus and Musalmans all know and recognise that nothing good can be founded on sin. We shall talk of the country's concerns, walk the way of righteousness and serve society, and be submissive to the Emperor of Emperors. If trouble follows even from this, we shall patiently submit thereto, afraid of no man.

75. The *Hitvarta* [Calcutta] of the 26th November contains verses on the foreign sugar and its evils by one Surya Nath Misra, who points out how the confectioners pass it for country sugar by mixing molasses with it and thus deceive their customers who are therefore warned.

HITVARTA,
Nov. 26th, 1908.

76. The *Sanjivani* [Calcutta] of the 26th November in making an appeal for subscription to the Arabinda Defence Fund, says that those who hold Arabinda Babu innocent, should send contributions in his behalf, as the Rs. 29,000 already collected, has been spent and eminent Counsel can no longer be entertained daily for want of funds.

SANJIVANI,
Nov. 26th, 1908.

77. The *Basumati* [Calcutta] of the 28th November have a cartoon representing Babu Surendra Nath Banerjee as about to be swallowed up by the demon of discord arising out of the "convention" which he himself assisted in bringing to existence at Surat.

BASUMATI,
Nov. 28th, 1908.

78. The *Basumati* [Calcutta] of the 28th November commends to the public the call for subscription for an appeal to the Privy Council on behalf of Chidambaram Pillay, made by his wife.

BASUMATI,
Nov. 28th, 1908.

79. The *Hitavadi* [Calcutta] of the 27th November refers to that portion of the speech recently delivered at the Young Mens' Christian Association by Sir Andrew Fraser, in which His Honour said that vindictiveness was not a Christian virtue and that in passing stringent measures, Government should not be actuated by it. This amiable trait in His Honour's character has given satisfaction to the public.

HITAVADI,
Nov. 27th, 1908.

80. The *Daily Hitabadi* [Calcutta] of the 1st December publishes a cartoon in which the European and Anglo-Indian Defence Association is represented as bidding farewell to Sir Andrew Fraser who has the words "Friend of the police" written on his hat. Below the picture is a poem in which the members of the Association are expressing their sorrow at parting from "that repository of justice; that friend of the police, that kind-hearted man who sent a hundred rupees to the widow of late Nibaran to console herself with, who abolished competitive examination and who was fond of the hills of Ranchi where he opened a college." "Who is Baker to sit on the *gadi* vacated by our dear lord?" Sir Andrew Fraser said in reply that he will never forget the members of the European and Anglo-Indian Defence Association, and that he will think of them daily from his seat in the India Office if he succeeds in getting in there, and if he cannot enter there he will write about them in newspapers.

DAILY HITAVADI,
Dec. 1, 1908.

BHARAT MITRA,
28th, Nov. 1908.

81. The *Bharat Mitra* [Calcutta] of the 28th November points out how the native dealers of foreign cloth are entirely at the mercy of the brokers, now-a-days owing to the English merchants not accepting offers except through their own brokers—an arrangement which, according to the paper, is entirely to the prejudice of the dealers.

BHARAT MITRA,
28th Nov. 1908.

82. The *Bharat Mitra* [Calcutta] of the 28th November draws the attention of the traders of foreign cloth to the case just pending in the High Court, in which the defendants, the Cain Co., disregarding the award of the Chamber of Commerce in favour of the plaintiff Tansukh Raiji, proprietor of the firm of B. M. Mukherji & Co., under the terms of the contract, have involved the latter in an expensive litigation, and asks if it will even now open the eyes of the Indians dealing in foreign cloth.

NAYAK,
Nov. 28th, 1908.

83. The following is a full translation of what the *Nayak* [Calcutta] of the 28th November writes on the demonstration which took place at Kanai Lal Dutt's funeral:—

Kanai Lal Dutt.

Kanai was hanged on the 10th November last, after the execution his countrymen accorded special honours to his dead body. This news has already reached England, and the English Under-Secretary of State for India has said in reply to a question that such corpses will not in future be allowed to be honoured any more. Will the authorities detain the corpse of a Mahammadan if he happens to die on the scaffold (*lit.*, by hanging) in this way? Is the dead body of a Christian also to meet with this end? The authorities want to stop the showing of respect to the dead bodies of convicts. Is this the way to do that?

When the King's law has found him guilty, the people will also have to think him to be guilty; this indeed is a political duty. But it is a matter of great pity that the people cannot always change their own knowledge, intelligence and convictions at the King's behest. The value of a thing which is obtainable with difficulty is great. Patriotism is a thing which is obtained with difficulty in this country. Consequently the people of the country wish to forgive all the faults of a patriot and give him a prominent position. Well, if the King is opposed to this, it may do not to have any pomp, but who is (the author) to wipe off the devotion, respect and love of the heart?

A year ago Kanai was engaged in studies in College. In the present day boys cannot pass (examinations) unless they are particularly diligent in their college studies, to say nothing of passing with credit. Why did this diligence in studies which Kanai had suddenly change its direction? We will not give the answer. If ever Dharma (righteousness) can point it out to you clearly (*lit.*, by putting fingers to your eyes), it is then that you yourselves shall give an answer to this. (If) we live we shall be able to hear the reply. And if we die, then (our) sons will hear (it).

You have hanged Kanai. After hanging him you have cut him open to see whether he was dead or not. You have found that Kanai was dead. You are mistaken: Kanai has not died, (he) lives. You have not been able to hang Kanai, Kanai has come to life. Does (one) die only if (he) is killed? Man cannot kill man. And if (one) is a good man he never dies at all. (He) changes (his) frame. It is memory which keeps a man alive. Kanai's memory is not such as can be wiped off.

NAYAK,
Nov. 28th, 1908.

84. The *Nayak* [Calcutta] of the 28th November writes:—

Can you explain to me one thing? The bird-hunter kills birds by the score (*lit.*, by *gandas*, *i.e.*, four at a time), and that is because he earns his living by selling birds. Birds of prey kill other birds in order to appease their hunger. But why do men who are hunters kill birds? They (the men) cannot eat so many (birds). I hear that the Viceroy has killed one thousand and five hundred snipes; besides, he has killed *harials* and innumerable other birds. Many black antelopes (*Antilopes Cervicarpa*, deer, etc., have also fallen to the Viceroy's gun. The Maharaja of Jodhpur is supplying the Viceroy with provisions; why then have all these God's (*lit.*, Krishna's) creatures died? Is this not cruelty? Is it proper to kill for the sake of

killing? The hands get pleasure indeed, but does the soul get any pleasure (from this)? Perhaps the madness of the chase dulls the soul. This is a bad example—the Viceroy would do well to think of the consequence of (setting) such an example and then act. I am a Hindu—I have been brought up in a Vaishnav family; my heart is moved at the sight of this cruelty.

85. The *Daily Hitavadi* [Calcutta] of the 1st December hopes that His Excellency Lord Minto will feed poor men and make them happy on the occasion of his daughter's wedding.

DAILY HITAVADI,
Dec. 1st, 1908.

The Viceregal wedding.

86. The *Sandhya* [Calcutta] of the 30th November writes:—

SANDHYA,
Nov. 30th, 1908.

Causes of the rise in prices.

There are three causes for the present rise in the prices of food-grains.

(1) Money has become very cheap in the country; Government policy has made silver excessively cheap in regard to gold; (2) raw produce is being exported from the country in unduly large quantities, so much so that the quantity which is left in the country is not enough to feed its population twice a day all the year round. India exports her food-grains and imports foreign manufactured articles. (3) The price of the quantity of food-grains which is left in the country is manipulated and forced up by *Mahajans*, by practices similar to the American "corner".

That money has become cheap may be explained thus: India was formerly rich both in her raw produce and in her manufactures. All her home demands were supplied by home production. So money was not much needed for the operations of trade, and barter or exchange was generally practised. But money has begun to flow into the country in profusion ever since the foreign merchant came here to buy our raw produce. And this profusion of money in the land has been aggravated by the policy of Government in making its land revenue and other taxes payable in cash instead of in kind as of old. With the introduction of this practice money may be said to have really been brought into circulation in India. The ryot is forced now to part with his raw produce in order to pay his taxes in money to Government. And as he parts with his goods through necessity, he has to sell them at prices dictated by the purchasers. Similarly he has no choice but to buy foreign manufactured articles and so here too he has to buy dear. Thus he is a loser twice over. Then again the rupee has been given a fictitious value by Government, because it is necessary for Government to keep up its value relatively to gold coins.

Turning now to the excessive export of raw produce, the money we get in exchange for this export is not enough to feed us for a whole year, after buying the necessary manufactured articles for our use.

The third cause, the manipulation of prices, has come to be a serious evil. In the case of opium, this practice makes Government a gainer, but in the case of the food grains it is inflicting a serious loss on the consumer. The situation now is that there is never any want of purchasers for food-grains for which there is always a demand abroad and in the famine-stricken parts of India. The Marwaris take advantage of this fact to work up prices to their own profit.

87. Referring to the strict watch kept by the Police at Lucknow over the Bengalis on the arrival of the Viceroy there and the non-invitation of many of the Bangli pensioners to attend the Viceroy's Council on the 25th November, the *Hindi Bangavasi* (Calcutta) of the 30th November, asks if it has been politic to extend the suspicion so far.

HINDI BANGAVASI,
Nov. 30th, 1908.

Suspicion carried too far.

URIYA PAPERS.

88. The *Uriya and Navasamvad* [Balasore] of the 28th October is of opinion that the early cessation of rain in Balasore has damaged the standing crop very much, and that the outturn of the present year will be small.

State of the crop in Balasore.

URIYA AND
NAVASAMVAD,
Oct. 28th, 1908.

URIYA AND
NAVASAMVAD,
Oct. 28th, 1908.

89. The *Uriya and Navasamvad* [Balasore] of the 28th October mourns the death of Maharaja Surjyakant Achariya Chowdhury of Mymensingh, who was noted for his charitable and patriotic deeds. The whole of Bengal sincerely mourns his death.

URIYA AND
NAVASAMVAD,
Oct. 28th, 1908.

90. The *Uriya and Navasamvad* [Balasore] of the 28th October gives prominence to the act of Mrs. Susila, who committed suicide because her husband scolded her for her *swadeshi* proclivities, and observes that even the ladies of Bengal have learnt to appreciate the virtue of the *swadeshi* movement.

SAMBALPUR
HITAISHINI,
Oct. 31st, 1908.

91. The *Sambalpur Hitaishini* [Bamra] of the 31st October regrets to note that the Transvaal Government is laying stress on racial distinctions, and is persecuting the Indians who have resided there long with persistency, that must in due course, if allowed to remain unchecked, bring about ceaseless trouble, which not only the Colonial but the Imperial Government will have to meet.

SAMBALPUR
HITAISHINI,
Oct. 31st, 1908.

92. The *Sambalpur Hitaishini* [Bamra] of the 31st October thanks the Chief of Bamra, who sent two residents of that State to learn forestry in Dehra Dun, and who has placed one of them in the Forest Department of the State. The action of the Bamra Chief should encourage the other Chiefs to follow his example.

SAMBALPUR
HITAISHINI,
Oct. 31st, 1908.

93. The *Sambalpur Hitaishini* [Bamra] of the 31st October thanks the Government of the United Provinces of Agra and Oudh for taking steps to found a sugar manufactory at Bareilly, where the residents of that Province will be trained in the principles of sugar-making.

SAMBALPUR
HITAISHINI,
Oct. 31st, 1908.

94. The *Sambalpur Hitaishini* [Bamra] of the 31st October regrets to note that dacoits are committing oppressions in villages between Bamra and Bonai, and that the inefficiency of the Bonai Police has enabled these dacoits to do whatever they like. The dutiful acts of the Bamra Police have compelled them to leave Bamra and commit depredations in Bonai.

SAMBALPUR
HITAISHINI,
Oct. 31st, 1908.

95. The *Sambalpur Hitaishini* [Bamra] of the 31st October states that a petty trader named Kalia Sahu, a resident of Batrispada in Bamra was waylaid and robbed in the Talcher state by two Pans named Tanlu and Manglu with the assistance of one Bida Sahu and that the Talcher Police is yet ignorant of the matter. The Talcher Police may take their clue from Siba Sahu, a resident of Barapada, who knows the matter well.

SAMBALPUR
HITAISHINI,
Oct. 31st, 1908.

96. The *Sambalpur Hitaishini* [Bamra] of the 31st October is sorry to state that the standing crop in that state has been much damaged by the early cessation of rain. This is a matter of great regret considering the fact that there was great distress in that State in the last year.

SAMBALPUR
HITAISHINI,
Oct. 31st, 1908.

97. The *Sambalpur Hitaishini* [Bamra] of the 31st October states that one man of the washerman caste belonging to village Sangapasi in Pargana Auli, and one woman belonging to village Panchmahala were killed by tigers in the last week.

SAMBALPUR
HITAISHINI,
Oct. 31st, 1908.

98. The *Sambalpur Hitaishini* [Bamra] of the 31st October is glad to learn that the leading members of the Angul Society are taking steps to perpetuate the memory of Rai Narayan Chandra Naik Bahadur, the retired Settlement Officer of Angul. A large number of years in that district in different capacities. No Government officer has remained in that district for so many years. The Rai Bahadur has done a great deal of good to the Angul people. A great many improvements now visible in different departments of the Angul district are traceable primarily to the exertions of the Rai Bahadur.

UTKALBARTA,
Oct. 31st, 1908.

99. The *Utkalbarta* [Calcutta] of the 31st October tries to point out in a long article that the Government has committed a mistake in retaining the services of Babu Balmukund Kanungo at Banki after what has happened there in

connection with himself and Pandit Govind Rath. It is strange that no enquiry was made into the defects pointed out in the character of the aforesaid Babu in the judgment delivered by Mr. A. K. Roy in the defamation case brought by Babu Balmukund Kanungo against Pandit Govind Rath. On the other hand it is rumoured that Babu Balmukund Kanungo, has obtained the costs of the suit from Government, through the recommendation of Mr. Garrett the Collector of Cuttack. The writer urges that Babu Balmukund should be transferred from Banki, which is a Garjat State, though latterly brought under the Cuttack district, and which having 50,000 tenants, deserves to be placed under an experienced officer of higher standing.

The high price of rice in Midnapore.

100. The *Utkalbarta* [Calcutta] of the 31st October states that rice sells at Rs. 3-12 per maund in Midnapore.

UTKALBARTA,
Oct. 31st, 1908.

101. The *Utkalbarta*

Cholera in Midnapore.

village was almost deserted

[Calcutta] of the 31st October states that lately cholera raged so virulently in village Salua, pargana Baliabedha in the Midnapore district, that the whole village was almost deserted in eight days.

UTKALBARTA,
Oct. 31st, 1908.

Damage to the standing crop in Midnapore.

102. The *Utkalbarta* [Calcutta] of the 31st October states that the early cessation of rain in Midnapore has damaged the standing crop to a great extent.

UTKALBARTA,
Oct. 31st, 1908.

103. The *Utkalbarta*

The charitable Mahanta of Uttarparswa Math in Puri.

[Calcutta] of the 31st October states that the Mahanta of Uttarparswa Math in Puri is feeding 200 Brahmin widows every day which is looked upon as a meritorious act by the Hindu community.

UTKALBARTA,
Oct. 31st, 1908.

The high price of rice in Khurda.

104. The *Utkalbarta* [Calcutta] of the 31st October states that paddy sells at 16 seers, coarse rice at 6½ seers, and fine rice at 5½ seers per rupee in Khurda.

UTKALBARTA,
Oct. 31st, 1908.

105. The *Utkalbarta*

Damage to the standing crop in Puri.

[Calcutta] of the 31st October states that the early cessation of rain in Puri has seriously damaged the standing crop, thereby making the agriculturists anxious for the future.

UTKALBARTA,
Oct. 31st, 1908.

106. The *Utkalbarta*

Damage to paddy and rabi in Jajpur.

[Calcutta] of the 31st October states that the early cessation of rain has not only damaged the paddy crop in the Jajpur Subdivision of the Cuttack district, but has also interfered with the rabi crop.

UTKALBARTA,
Oct. 31st, 1908.

107. The *Utkalbarta*

Crops on irrigable land hopeful.

[Calcutta] of the 31st October states that the standing crops on lands capable of being irrigated by canal water are in good condition.

UTKALBARTA,
Oct. 31st, 1908.

Damage to the standing crop in Kendrapara.

108. The *Utkalbarta* [Calcutta] of the 31st October states that the early cessation of rain in Kendrapara has damaged the standing crop to a large extent.

UTKALBARTA,
Oct. 31st, 1908.

109. The *Utkalbarta*

The state of standing crops in Balasore.

from the neighbouring tanks, the prospects of the crops are simply hopeless.

[Calcutta] of the 31st October states that the standing crop in the Balasore district is dying for want of rain water. Though many agriculturists are trying to save the crops by drawing water

UTKALBARTA,
Oct. 31st, 1908.

The state of the crops in Dhamnagar.

hopeful.

110. The *Utkalbarta* [Calcutta] of the 31st October states that the state of the crop in the Dhamnagar thana of the Balasore district is

UTKALBARTA,
Oct. 31st, 1908.

111. The *Utkalbarta*

The state of the crops in Sambalpur.

[Calcutta] of the 31st October states that there has been no rain in Sambalpur for full one month, and that the standing crop is about to die and that the state of the rabi crop is simply hopeless.

UTKALBARTA,
Oct. 31st, 1908.

The state of the crops in Narsinghpur.

112. The *Utkalbarta* [Calcutta] of the 31st October states that the standing paddy crop in Narsinghpur is about to die for want of rain.

UTKALBARTA,
Oct. 31st, 1908.

UTKALBARTA,
Oct. 31st, 1908.

113. The *Utkalbarta* [Calcutta] of the 31st October states that the agriculturists in Dhenkanal and Bamra are in great sorrow for the standing crop in those two States is about to die for want of rain.

UTKALBARTA,
Oct. 31st, 1908.

Depredations by wild animals in the Puri district.

114. The *Utkalbarta* [Calcutta] of the 31st October states that tigers, bears and other wild animals are committing great depredations in Puri district.

UTKALBARTA,
Oct. 31st, 1908.

115. The *Utkalbarta* [Calcutta] of the 31st October states that a mad jackal after biting three men in village Nuapur, district Balasore, bit off a portion of a boy's nose. The boy is now lying in a precarious condition.

UTKALBARTA,
Oct. 31st, 1908.

Public health in Puri.

116. The *Utkalbarta* [Calcutta] of the 31st October states that fever prevails in the Puri town.

UTKALBARTA,
Oct. 31st, 1908.

117. The *Utkalbarta* [Calcutta] of the 31st October states that cholera prevails in Ichhapur, district Ganjam. Already 70 persons have died of the disease.

UTKAL BARTA,
Oct. 31st, 1908.

118. The *Utkal Barta* [Calcutta] of the 31st October states that on Sunday, the 28th October, at 7-20 A.M., a sound was heard near the temple of Goddess Biroja, whose origin could not be easily determined. It was heard by the residents of Patna, Belalpur, Gopalpur, Chandeswar, Khandeswar and Orai. This unaccountable sound is looked upon as a strange phenomenon.

UTKALDIPIKA,
Oct. 31st, 1908.

119. The *Utkaldipika* [Cuttack] of the 31st October is of opinion that the enquiries made by the Superintending Engineer regarding the complaints made against the Irrigation Department have resulted in some tangible good. The observation of the Superintending Engineer that the raiyats are to blame because they did not prefer their complaints in proper time and place is not sound, for the subordinates of the Irrigation Department are equally to blame. The conclusion drawn from a small number of complaints made that the irrigation system is working well and that the majority of raiyats are satisfied is not correct, for many raiyats, though oppressed, have not brought forward their complaints either through neglect, fear or indifference. The writer hopes that the authorities connected with the Canal, Revenue and Irrigation Departments will so act in the future as to give no grounds for any kind of complaint.

UTKALDIPIKA,
Oct. 31st, 1908.

120. The *Utkaldipika* [Cuttack] of the 31st October states that the condition of the roads between Bhadrak and Jajpur and between Bhadrak and Agarpara is very bad. As the roads come within the jurisdiction of the Balasore District Board, the Board should look after them without any more delay.

UTKALDIPIKA,
Oct. 31st, 1908.

121. The *Utkaldipika* [Cuttack] of the 31st October is sorry to note that the early cessation of rain in the Cuttack district is estimated to bring about a loss of four-anna crop, which the agriculturists are not in a position to bear with equanimity.

UTKALDIPIKA,
Oct. 31st 1908.

122. Referring to the issue of a rule by the High Court of Bombay on Mr. Jagannath Moreswar Samant, a pleader of the Solapur Bar, calling upon him why he passed unfavourable strictures on the judgment of Mr. Justice Davar, convicting and punishing Mr. Tilak for a political crime, the *Utkaldipika* [Cuttack] of the 31st October cries in despair that the times are out of joint and there is no escape from the eagle-eye of the mighty Government which takes note of every little incident in the Indian society.

UTKALDIPIKA,
Oct. 31st 1908.

123. The *Utkaldipika* [Cuttack] of the 31st October states that the agriculturists in Jajpur despairing of rain water are busily engaged in drawing water from neighbouring tanks with a view to protect their crops.

124. The *Utkaldipika* [Cuttack] of the 31st October states that the abolition of the Annachattras in Jajpur has compelled many homeless beggars to crowd into populous villages and the Jajpur town, where they have become a menacing danger to the people.
- Crowding of beggars into populous villages in Jajpur.
125. The *Utkaldipika* [Cuttack] of the 31st October apprehends a second famine in Parikud in the Puri district due to the early cessation of rain.
- A second famine apprehended in Pariked.
126. The *Utkaldipika* [Cuttack] of the 31st October states that Messrs. Chintamani Patra, Bansai Sahu, Ratnakar Mahanti, Bhaban Sahu, deserve the thanks of the public for excavating tanks, distributing rice and giving relief in other ways to the poor and distressed people in Balarampur in Cuttack. Though neither educated nor rich, these gentlemen of moderate income have established their reputation for charity and benevolence, by contributing their humble mite towards the good of the public.
- Messrs. Chintamani Patra, Bansai Sahu and other charitable gentlemen of Balasore thanked.
127. The Balarampur correspondent of the *Utkaldipika* [Cuttack] of the 31st October, states that about four men have already been killed by tigers in the Balarampur estate. Indeed the tiger-scare is so great in that estate that traffic has almost been stopped. The Raja of Balarampur, though trying his best, has not as yet succeeded in killing these animals.
- Four men killed by tigers in Balarampur.
128. The Balarampur correspondent of the *Utkaldipika* [Cuttack] of 31st October states that wild elephants are destroying the paddy crops in that estate and that the people, pestered on the one hand by wild elephants and terrified on the other by ferocious tigers, have so lost their balance of mind as not to be able to do anything in the matter.
- The standing crops in Balarampur being destroyed by wild elephants.
129. The *Utkaldipika* [Cuttack] of the 31st October states that a boat loaded with wood while crossing the Kathjuri river was lost in the water in the last week. This accident is said to be due to the negligence of the Ijradar to whom the Kathjuri river has been leased by the Cuttack Municipality. This frequency of accidents on the Kathjuri river cannot be easily overlooked.
- A second accident on the Kathjuri river.
130. The *Utkaldipika* [Cuttack] of the 31st October states that two men died of cholera in Samsahi in Puri in the last week.
- Cholera in Puri.
131. The *Utkaldipika* [Cuttack] of the 31st October observes that the Partition of Bengal and the ill-treatment of the Indians in the Transvaal have created a good deal of unrest in the country. While the Transvaal was in the possession of the Boer Government, the ill-treatment which that Government accorded to the Indians was made one of the grounds of going to war with the Boers. When the Transvaal came under the British Government the Indians expected better treatment, but the case has been otherwise. The Imperial British Government now declares that it is helpless to do anything substantial against the wishes of the Colonial Government in the Transvaal. Consequently the Indians are discontented everywhere. These important causes of unrest may be easily removed by a clever stroke of policy on the part of the Imperial Government.
- Two important causes of unrest require to be removed.
132. The *Utkaldipika* [Cuttack] of the 31st October fully agrees with the views of Mr. Jyotindranath Chandpuri, who presided over the anniversary meeting of the partition of Bengal and whose printed speech was widely circulated among the Calcutta people, notwithstanding the exertions of the Calcutta Police to stop the meeting. According to the writer, there are four things in which the Indians can do something without the help of Government, namely—(1) the use of the products of local manufacture and industry; (2) national education; (3) disposal of disputes by arbitration; and (4) village sanitation. The attention of every Indian is drawn to these important matters.
- What Indians can do without the help of Government.

UTKALDIPIKA,
Oct. 31st 1908.

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UTKALDIPIKA,
Oct. 31st, 1908.

UTKALDIPIKA,
Oct. 31st, 1908.

133. The *Utkaldipika* [Cuttack] of the 31st October states that the celebration of the *Dewali* or Kali Puja in Cuttack passed off as usual without any hitch or hindrance.

The *Dewali* in Cuttack.

There were a good many idols and they were conducted to the river in great pomp. The number of visitors was also large.

UTKALDIPIKA,
Oct. 31st, 1908.

134. The *Utkaldipika* [Cuttack] of the 31st October states that the *Dewali* was celebrated in Puri with great éclat;

The celebration of *Dewali* in Puri.

and that about 25,000 pilgrims were present in front of the Lion Gate of the compound of God

Jagannath. The police preserved the peace with great credit.

UTKALDIPIKA,
Oct. 31st, 1908.

135. The *Utkaldipika* [Cuttack] of the 31st October regrets that the Canada Government has sent 200 Indians to the

Two hundred Indians on their way from Canada to Honduras.

Honduras with an order that if they are not provided there, they will go back to India. The

writer hopes that the Indians will grow wiser by this unbrotherly policy of the Colonial Government.

UTKALDIPIKA,
Oct. 31st, 1908.

136. The *Utkaldipika* [Cuttack] of the 31st October regrets to note that the Swadeshi Steam Navigation Company in

God-speed to the Swadeshi Steam Navigation Company at Tuticorin.

Tuticorin suffered a loss of 2 lakhs of rupees through the unwise and mischievous competition

of its more powerful rival, the British Indian Steam Navigation Company.

The Swadeshi Company is, however, working steadily and securing the goodwill of customers and merchants, whose sympathies are entirely with it. The writer wishes every success to the Swadeshi Company.

SAMVAD VAHIKA,
Nov. 5th, 1908.

137. The *Samvad Vahika* [Balasore] of the 5th November supports the

The policy of Mr. Asquith, the British Premier, supported.

policy of the British Premier, who has come to the conclusion that to safeguard the interest and status

of Turkey is the wisest course to get out of the difficulties created by Bulgaria and Austria, who have broken the conditions of the Berlin Treaty of 1871, to which Austria was a party.

SAMVAD VAHIKA,
Nov. 5th, 1908.

138. The *Samvad Vahika* [Balasore] of the 5th November states that

The loyalty of Messrs. Radha Charan Das and Radha Govind Das, commended.

Messrs. Radha Charan Das and Radha Govind Das, two important zemindars in Balasore celebrated the 50th anniversary of the Crown's occupation of

India by consecrating offerings to their family gods and by distributing special alms to the poor, as a mark of their fervid loyalty to the throne.

SAMVAD VAHIKA,
Nov. 5th, 1908.

139. The *Samvad Vahika* [Balasore] of the 5th November agrees with the *Telegraph* in the latter's remarks that

Mr. Justice Mitter enhancing the reputation of the Calcutta High Court.

Mr. Justice Mitter has become famous by granting bail to all the accused in the Midnapore bomb case, except Santosh and Suren, who at first confessed

their guilt. It was Mr. Justice Mitter, who saved Nibaran from the gallows in the famous Jamalpur shooting case; and it was Mr. Justice Mitter who saved 7 unfortunate men from being hanged to death in the Bloomfield murder case. Thus Mr. Justice Mitter has become popular throughout India by enhancing the reputation of the Calcutta High Court for justice.

SAMVAD VAHIKA,
Nov. 5th, 1908.

140. The *Samvad Vahika* [Balasore] of the 5th November proposes to

A proposal to reduce water-rate in Orissa.

reduce the water-rate payable by tenants to the Orissa Canal Revenue Department, on the ground that they are too poor to bear the burden. A

reduction of water-rate may not occasion loss to the Government, as the area of irrigated lands may increase in proportion, thereby bringing a larger revenue to the Public Exchequer.

SAMVAD VAHIKA,
Nov. 5th, 1908.

141. The *Samvad Vahika* [Balasore] of the 5th November mourns the

The demise of Maharaja Surjya Kanta Acharjya of Mymensing.

death of Maharaja Surjya Kanta Acharjya of Mymensing, who was one of the leaders of public opinion in Bengal. He had made his mark for

ability, independence, public spirit and genuine love for India. He had great sympathy for the *Swadeshi* movement and the Bengal National College, to further whose interests he subscribed freely. May his spirit rest in peace!

(1999)

142. The *Garjatbasini* [Talcher] of the 7th November states that stamps are not easily procurable in the Talcher post-office, and that its post-master says that though he has brought the matter to the notice of the Account Office more than once, nothing has been done to remove the public inconvenience.

GARJATBASINI,
Nov. 7th, 1908.

143. The *Garjatbasini* [Talcher] of the 7th November states, that though the price of rice has been reduced a little, it will rise again if no steps are taken to put a check on the export of that important article of food from that State.

GARJATBASINI,
Nov. 7th, 1908.

A proposal to stop the export of rice from Talcher.

144. The *Garjatbasini* [Talcher] of the 7th November states that the *Dewali* was celebrated with due *eclat* in Talcher. Mr. Doman Sing, the post-master of the local post-office, laboured hard to make the ceremony a success.

GARJATBASINI,
Nov. 7th, 1908.

145. The *Garjatbasini* [Talcher] of the 7th November mourns the death of Maharaja Surjya Kanta Acharjya of Mymensingh, who had distinguished himself for many good qualities.

GARJATBASINI,
Nov. 7th, 1908.

The demise of Maharaja Surjya Kanta Acharjya mourned.

146. The *Garjatbasini* [Talcher] of the 7th November states that the agriculturists in that State are busy in harvesting the early paddy, though they are anxious on account of the early cessation of rain; clouds are no doubt seen in the sky, but there is no rain.

GARJATBASINI,
Nov. 7th, 1908.

The agriculturists in Talcher.

147. The *Gajatbasini* [Talcher] of the 7th November states that there has been no rain in Sambalpur for one full month.

GARJATBASINI,
Nov. 7th, 1908.

The weather in Sambalpur.

RAJENDRA CHANDRA SASTRI,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,

The 5th December, 1908.

REPORT (PART II)
ON
NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL
FOR THE
Week ending Saturday, 5th December 1908.

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II.—HOME ADMINISTRATION.

(b)—Working of the Courts.

1218. According to the *Indian Mirror*, this case furnishes yet another

The case of Jotindra Nath Roy Chowdhury and its lesson.

convincing illustration of the great need of moral discipline of Indian youths, and particularly of those who are cast adrift in Calcutta, exposed to every kind of temptation. As the learned Judge has said, nothing but the deepest regret will be felt for this young man, and, the journal adds, for all others like him, who have been and are being incited to vile, lawless deeds by the inflammatory writings and speeches of unscrupulous schemers.

The present state of things is intolerable. It is heart-rending to see so many lives blasted, so many homes broken, through the one cause which the learned Counsel mentioned in his speech. From hundreds of Indian homes are curses going out to-day to those who have brought about the ruination of their youths.

Another lesson which the people should draw from this case is that British law is the most humane of all the laws that exist to-day. Had such an outrage been perpetrated in Russia or on the life of an Eastern potentate instant death or at least imprisonment for life would have been the fate of the perpetrator.

British law, however, puts the ruler and the ruled, the high and the low, the strong and the weak, on the same level. There are, no doubt, miscarriages of justice, now and again, but British justice, on the whole, is unimpeachable.

In the case of Jotindra Nath Roy Chowdhury, it will be universally admitted that justice has been tempered with mercy. Transportation for life was the sentence generally expected, and considering the nature of the offence, such a sentence would not certainly have appeared as too severe. The Crown performed an act of clemency by not proceeding against the accused under the latter part of section 307 of the Indian Penal Code. We shall not be surprised to hear that this act of clemency was due to the forgiving spirit of the pious Christian ruler whose life the wretched youth attempted to take.

1219. The *Bengalee* fails to see why it should be necessary to keep Sanyal under medical observation for six months. If

The case of Durga Charan Sanyal.

there are any doubts as to his sanity, he ought to have the benefit of the doubt. In any case, it ought to be easy enough to find out whether he is of sound mind or not in less than six months' time. He should be released, and if thought desirable, made over to the care of his relatives. The journal appeals to Sir Edward Baker to look into the case and do justice to the poor old man.

(d)—Education.

1220. The *Indian Mirror* observes that one of the foremost duties of

The cult of violence. What mischief it is doing. Our young men and our duty towards them.

the people at this moment is to take care of their young men. It is impossible to believe that the vast majority of students have fallen under the spell of the "new creed." There are black sheep in the fold, no doubt, and probably a good many. Their association with the bulk of the students is a matter of serious concern, and it is necessary that good example be shown by the elders, so that the evil may be mitigated to some extent. In the first place every parent or guardian should deem it his sacred duty to strictly forbid the association with political affairs of the youths he takes an interest in. The teachers of youth should ban political discussions from the class-room, and political leaders should scrupulously avoid enlisting the aid of youths in their political work. In every locality, there should be a synod of elders to watch over the morals of the young in their respective areas, and try to bring delinquent youths to their bearings.

1221. The *Hindoo Patriot* observes that the most important portion of

The education of Indian students.

Sir John Hewett's weighty pronouncement at the annual convocation of the Allahabad University held on the 14th instant is that relating to the

INDIAN MIRROR,
27th Nov. 1908.

BENGALUR,
1st Dec. 1908.

INDIAN MIRROR,
28th Nov. 1908.

HINDOO PATRIOT,
28th Nov. 1908.

binding and beneficial efforts of religious instruction which is imparted—or to speak more correctly which is not imparted to the Indian student. What was there to hold the Indian students to the faith of their forefathers, while largely ignorant of the thoughts and habits of their own people? Scarcely anything unless it be their own moral goodness or the lessons of obedience which they are early taught in their own homes. The Indian student is consequently in rather a false position. On reaching the higher standards of English education he learns much of the philosophy inculcated in that language as well as the rights of free and open speech and the liberty of the subject. He probably forgets many of the good old home truths which he may have learned when quite a child, and having his head crammed with the most liberal ideas, is it anything surprising that he should at times talk and write about politics of the freest stamp. His whole literary equipment is bound up with freedom, and having lost sight of the first rule of obedience to temporal power, and in fact obedience to all those who are in authority, he must drift like a ship that has no rudder and which is at the mercy of every wind and wave that beats against it. The importance of religious instruction to the young student is recognised by parents and others having the care and protection of them, and who are anxious that the young student should be given that religious instruction as will render him good and a useful citizen when he comes to take a part in the affairs of the world.

(h)—General.

AMRITA BAZAR
PATRIKA.
27th Nov. 1908.

1222. In comparing the manner in which the authorities dealt with the How they managed the Wahabi conspirators in the Wahabi rising and the repressive policy of the rulers of the present day, the *Amrita Bazar Patrika* says:—

"It really surpasses our comprehension that the mighty English Government in India should attach such unusual importance to a fanatical movement which is being engineered by only a knot of youths and lads still in their teens, when it gave evidence of its capacity to tide over far graver crises without making the police irresistible and resorting to any "especial weapons." This is all the more surprising, as the governing authorities were not in those days so strong and the people so emasculated as now."

BENGALER,
28th Nov. 1908.

1223. *The Bengalee* is glad to note that His Excellency the Viceroy has decided to abandon his tour and stay in Calcutta. His Excellency the Viceroy and the people. It is a sacrifice of personal convenience to public duty which will make an admirable impression upon the public mind. The prolonged absence of the Government of India from head-quarters is largely responsible for much of the blundering that has taken place in recent years in connection with the administration of the country. The Government, not being in touch with the people for the greater part of the year, is often tempted to embark upon schemes of government and legislation, fraught with mischievous consequences. The ill-fated scheme of the partition of Bengal was conceived and elaborated at Simla, and it is known what the consequences of the partition have been. The Viceroy is the head of the bureaucracy, but he also stands apart from the bureaucracy, and if His Excellency could rely upon first-hand information with regard to Indian feelings and aspirations he would with greater assurance and knowledge direct the affairs of this great Empire. Looked at from this point of view, the Simla exodus is regarded as a political blunder of the greatest magnitude.

INDIAN MIRROR,
28th Nov. 1908.

1224. In wishing Sir Andrew Fraser a regretful farewell, the *Indian Mirror* observes that he has been not only an able and sympathetic ruler, but one of the best friends of Bengal. His administration will be remembered for various improvements effected in the State machinery with a view to a larger association of the representatives of the people with administrative affairs. He may well retire to rest with the happy consciousness of having spent a useful and beneficent life in the service of those among whom his lot was cast. The journal prays that he may long be spared to enjoy his well-earned rest in his native home.

1225. The *Bengalee* accords Sir Edward Baker a most cordial welcome.

BENGALUR,
1st Dec. 1908.

Sir Edward Baker.

He knows the Bengalis and loves them, and it is hoped he will give them the opportunity of reciprocating this sentiment and according him a high place in their affections. It is useless to disguise the fact that Sir Edward Baker takes charge of the province at one of the most critical periods of its history. He comes to a legacy of unrest and excitement created through no fault of his own. His great asset in dealing with the situation is the confidence which his personality inspires. It is hoped that confidence will be strengthened and deepened by the measures of his Government; and that it will be his high privilege to bring peace and contentment to the distracted Province by the re-union of the two Bengals and by the adoption of a policy of conciliation and progress.

1226. On behalf of its countrymen in Bengal, the *Indian Mirror* accords

INDIAN MIRROR,
1st Dec. 1908.

Welcome to Sir Edward Baker
and an appeal.

a hearty welcome to Sir Edward Baker upon his assumption of the office of Lieutenant-Governor of Bengal. Bengal of the present day is different from what Sir Edward Baker knew it only a few years back, and that his task will be a difficult one, at any rate for the present, does not unfortunately admit of any doubt. Therefore the journal deems it essential that the people should render every assistance to the new ruler so that his difficulties may be lessened.

1227. The *Hindoo Patriot* accords a cordial welcome to Sir Edward

HINDOO PATRIOT,
1st Dec. 1908.

Welcome to Sir Edward Baker.

Baker, the new Lieutenant-Governor of Bengal, who comes here amidst great expectations, that have been raised in the public mind by his ability, unbounded sympathy and strong sense of justice. Sir Edward Baker has the good will of the people committed to his care, and it is hoped that his term of office will prove a source of great blessings to the hapless people of Bengal.

III.—LEGISLATION.

1228. The *Amrita Bazar Patrika* thinks it scarcely necessary for it to

AMRITA BAZAR
PATRIKA,
25th Nov. 1908.

Sympathy and justice.

point out that whatever decision His Excellency the Viceroy and his Executive Council may arrive at the people will loyally submit to it. They only hope that the responsible rulers will not hastily adopt any more drastic measures without hearing and calmly weighing both sides of the question. Past experience shows that whenever a Viceroy of India paid no heed to the Anglo-Indian outcry, standing firm and unyielding instead, he tided over the difficulty easily, but that matters have always become more and more complicated whenever he has allowed himself to be affected by the unreasoning clamour of his irresponsible countrymen. The journal hopes that Lord Minto will bear in mind that every question has two sides, and that every facility should therefore be given to the children of the soil to place before him their side.

1229. The *Bengalee* is of opinion that it is not enough to deal with crimes,

BENGALUR,
26th Nov. 1908.

Special weapons.

their causes must be attacked, and, so far as Bengal is concerned, the Partition must be reversed or modified. The Government will be acting in grave disregard of its duty if it enacts repressive laws, instead of attacking the whole problem in the spirit of wise statesmanship. If the Government chooses, with fatal persistence, to consult only Anglo-Indian opinion, the consequences will be disastrous for all parties.

1230. The *Hindoo Patriot* writes:—

HINDOO PATRIOT,
26th Nov. 1908.

The proposed law for the
suppression of anarchism.

"The atrocious attempts on the life of Sir Andrew Fraser confirm the belief that there is an organisation of anarchists in the country like that of the Irish Fenians. It is, therefore, the duty of Government to nip the organisation in the bud. If those misguided youths who desire to gain liberty by resorting to violence and outrages had learnt a lesson after the exposition of the Maniktola Bomb Factory and abandoned their vile methods, Government would not have troubled themselves to adopt special measures to put them down. But they are continually endeavouring to irritate the Government. Their organs were continually spreading sedition even by commending the

deeds of assassins and inciting people to acts of violence and lawlessness. They openly encouraged people to give hero's honour to men who were condemned to death for assassination. Dacoities and lawlessness have been commended. In such a state of things it is not possible for Government to remain silent. Its attitude of indifference may be interpreted as weakness, and so the journal cannot blame the Government for adopting stringent measures to put down such acts as may not only disturb the peace of society, but are calculated to lead astray many a youth from their legitimate work and duty. If things are allowed to remain as they are, then a veritable Pandemonium will be let loose upon the law-abiding people. It is, therefore, the duty of every citizen to support the Government in its endeavour to suppress crime, notwithstanding differences of opinion as to method and procedure."

INDIAN NATION,
30th Nov. 1908.

1231. The *Indian Nation* declares that no matter what measures the Government may pass for the detection, the suppression and the speedy punishment of crime, their success will very largely depend upon the co-operation of the people. It is desirable therefore that Government should take the people into confidence and invite their co-operation. The time has not yet come for proclaiming martial law. Let it be reserved as a last resort, but the situation may be so dealt with that there may not arise occasion for having recourse to it.

VI.—MISCELLANEOUS.

INDIAN EMPIRE,
24th Nov. 1908.

1232. The *Indian Empire* says:—"The situation is critical in all conscience. Both rulers and the ruled have more or less lost their balance of mind. A false step at this time may lead to disaster. It is necessary, therefore, that caution and wisdom should prevail in the council of the Government and the people. It seems to be believed by Government and its advisers that nothing but repression can cure the prevailing unrest. They hold that concession made at this time would be regarded as the sign of weakness and embolden the clamorous malcontent. We have observed a hundred times in these columns that nothing could be more mistaken. The good-will and confidence of the people ruled must be secured for the maintenance of peaceful Government. Repression only serves to cause greater and greater discontent if it is not approved by sound public opinion. It often makes a weak people desperate and weakens the moral support of the people upon which the Government stands. The Government must, therefore, see that it is high time it seriously considers the situation and adopts a policy of rule more acceptable to the people. The advice that the leaders of public opinion should combine and take steps to show active loyalty to the Government has no meaning unless they are shown that they can take effective steps. They have, as the *Bengalee* has pointed out, done all they could do to discourage sedition. But sedition grows in spite of this effort. This shows without doubt that they are equally powerless in creating and in killing sedition which is independent of their influence. And as a matter of fact there is no sedition among sensible men, that is, those who can be appealed to or controlled by educated leaders of public opinion."

BENGALAH,
28th Nov. 1908.

1233. The *Bengalee* says that the feeling of the community is one of indignation at these foul attempts on human life. They are revolting to the Indian instinct and abhorrent to the deep-rooted feelings of the people. Such attempts create a feeling of alarm and consternation among the travelling public and deepen the present unhappy tension which, in the interests of the people and the Government alike, should come to an end.

OFFICE OF THE SPECIAL
BRANCH,
41, PARK STREET,
The 5th December 1908.

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